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Prabuddha Bharata

OR

AWAKENED INDIA



**By Karma, Jnana, Bhakti, and Yoga, by one or more or
all of these the vision of the Paramatman is obtained.**

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PRABUDDHA BHARATA

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CONTENTS

	<i>Page</i>
A Letter of Swami Turiyananda	441
Conquering Unwilling Disbelief— <i>Editorial</i>	442
Sham-Glory of Not-Self Reproached— <i>Sri Sankaracharya</i>	446
What Inspires me most in the Holy Mother's Life— <i>Indira Chakravorty</i> ..	450
..... <i>Elinor Hill</i> <i>Swami Vidyatmananda</i>	
The True Welfare of Students— <i>Dr. Triguna Sen</i>	455

PRABUDDHA BHARATA

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CONTENTS (Contd.)

	<i>Page</i>
Science and Spirituality— <i>Swami Tapasyananda</i>	458
Seventy-five Years After 1893— <i>Sri Dharma Vira</i>	461
If Swami Vivekananda were now in America— <i>Mr. C. H. MacLachlan</i> ..	462
Musings of the Musafir	469
Notes and Comments	473
Reviews and Notices	479
News and Reports	479

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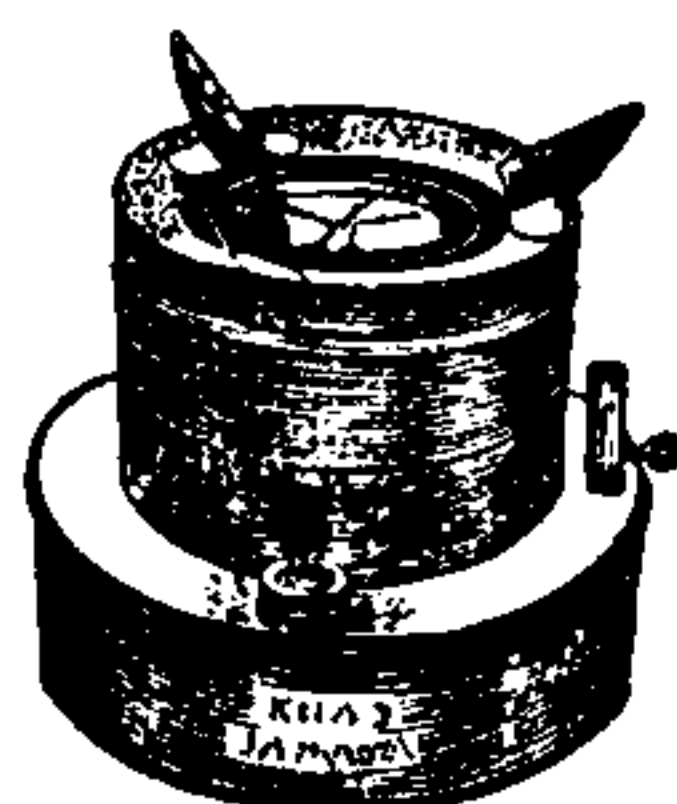
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उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

Arise ! Awake ! And stop not till the Goal is reached.

—:o:—

A LETTER OF SWAMI TURIYANANDA

The Lord My Refuge

Dear ...

I was happy to receive your letter of the 18th instant.

I hope you are all keeping well and blissfully going on with your spiritual practices. If only we are able to surrender ourselves to God—all troubles are over, and we can be free of worries. To accomplish this alone we have to bend all our energies. This done, in time one experiences Lord's grace and becomes blessed. The one duty is to keep lying at His door as the beggar of divine grace. And if we are able to do this, there can be no doubt whatever that one day our heart's desire will be fulfilled. If only one can love God with all one's strength, heart and soul, there is no need of practising any other spiritual disciplines. It is very true that love of God is the supreme spiritual discipline. If we are only able to love God, love for all others wells forth in the heart. If love has arisen in the heart, what else does one need? Wherefore our duty is to so strive that we may have whole-souled love for God.

Please give my love to My health is not very good these days. I may have contracted cold and I have great pain all over. This much for today. With my love and best wishes for you and all others. Nothing more to add.

Sri Turiyananda.

CONQUERING UNWILLING DISBELIEF

[EDITORIAL]

I

'Swami, I would like to believe, but I can't', cried a student in the New York University campus, after hearing a brief talk on Hinduism from a Swami.

It was a small informal gathering of students at a coffee-break between two classes.

'But why can't you believe?', asked the Swami painfully startled at hearing this piteous new cry, sincere and earnest, of a bright young soul who had not yet been on this earth more than twenty winters.

'I have read science and psychology' she said in despair, 'and that has knocked the bottom out of my faith.'

In giving the case history of the growth of her unwilling disbelief she said that she was a born Catholic. As she grew in learning she found Catholic dogmas too narrow for her acceptance. As a result of her search for an ampler viable faith she virtually became an Unitarian. But to her dismay she soon discovered that if Catholicism was some depth without any breadth Unitarianism was some breadth without any depth. As a result, though religious at heart and willing to believe, she went hungry in soul, and drifted. Meanwhile the study of science and psychology has robbed her even of her capacity to believe anymore. And this she considered the greatest misfortune of her life.

'Why do you like to believe at all? Many people seem to live without faith!' interposed the Swami analytically.

'No, Swami,' said the apprehensive student, 'having known from personal experience the agony of living without a faith I won't want my children to grow without faith.'

In the course of discussion that followed the Swami gathered that the students' un-

willing disbelief was based on the assumption that the science has disproved the existence of God.

When her attention was drawn to the massive testimony of the experiential knowledge of God's existence in the lives of the mystics down millenniums all over the world, she cut it short by saying that she did not believe in mystical experience, because as a student of psychology she knew that one could have experiences by stimulating the brain in a particular way.

The discussion could not proceed further for at that point students had to draw the last sip of coffee and rush to their classes.

II

The problem of unwilling disbelief, however, very much stays in the world of today with the thinking, open-minded and brave young generation all over the world, the anguish of which was given such poignant expression to in the words: 'Swami, I would like to believe but I can't!'

In countries where human voice is not free to express itself in the manner of human feelings, we have not adequate knowledge of what is happening to faith. Victory of unbelief at the point of bayonet is the weakest of reeds. Faith also can go underground and become explosive. In all probability future revolutions of history will be those of knowing faith. Would to God winners of those revolutions may not then mow down the non-believers like grass in their lawn but allow them to grow in independence, like roses and thorns in divine juxtaposition.

Religions of the world and the believing elders may well be thankful that the case with many young men and women is not

that of adopting for themselves a wilful disbelief but unwilling disbelief. That they 'would like to believe' proves that religions have not failed. That they 'can't believe' proves that religions have yet to succeed. Religions have challenges to face and grounds to win.

What is refreshing in their unwilling disbelief in cases of many bold young men and women is that they have ventured to disbelieve pursuing in their own way the trail of their hearts' loyalty to truth. Open-eyed and examining disbelief is any day more heroic than timid faith, ostrich-fashion. It is better to struggle and live dangerously in the stormy open sea of truth than to languish in the safe-smug harbour of unproven faith.

But the rub is here. Many young men and women tend to unquestioningly accept the basis of their inadequate knowledge itself as sufficient ground for sponsoring for themselves the agony of disbelief. They imagine that science sanctions disbelief. They should, however, boldly ask themselves: does science know everything? Do I know everything science knows?

If unwilling disbelief is not a mere fashionable posture—in some cases it could be so, for the enjoyment of a superior kind of sanctimonious despair and the resultant elimination of moral commitments—there are fool-proof ways of getting rid of this novel malady.

The first step on way to recovery is to be honest through and through and ask yourself squarely whether or not you *really* want to believe.

If you really want to believe and you can't, the simple honest reason will be that there are no available grounds *as far as you know* for truthfully believing. In other words, if adequate grounds were available you would believe.

Now you are required to face these two challenges:

1. There is no positive, adequate, dependable and final proof of God's non-existence yet available to man.
2. If to see a thing is the proof of the existence of that thing, then there is ample proof of God's existence, for many have claimed to have seen God.

In order to be able to say, 'God does not exist', you must first know the entire manner of existence in the whole universe and beyond it too. In other words, you must be omniscient. You must know existence *per se*, non-existence *per se*. You must be living through eternity in unborn times. No disbeliever in God, so far as we know, claimed to know everything about the universe and living through eternity. Science does not claim to have all knowledge of the entire universe. Honest scientists do not hesitate in effect to say that science has limited knowledge of the limited and unlimited ignorance of the unlimited. Science does not know all about even of the smaller than the smallest of things, as the atom, what to speak of the larger than the largest. Until these are claimed to be known, science cannot provide any irrefutable, acceptable final proof of God's non-existence. Hence there are compelling reasons for suspending your disbelief, for it has no proven grounds to stand on.

Religion, however, claims to know the smaller than the smallest, as well the larger than the largest. It not only knows this but it can also help you to know provided you are available for discipline. There is no way of honestly and intelligently rejecting this knowledge for in the field there is no obtaining compulsion of a superior knowledge which can force its exit from the arena. People who have claimed to have seen God were uncompromisingly honest and truthful people; moreover they were intellects of high order. They had the capacity of sifting illusion from substance. Besides, their trans-

figured life showed that they had some knowledge transcending the mere empirical.

In our age Sri Ramakrishna brought to man massive testimony of God's existence. His life is a standing challenge to all willing or unwilling disbelievers.

You are perfectly in your rights to say that you do not care if God exists or not. But you cannot say that you care to ascertain the truth about God's existence or non-existence and yet bypass the challenge of Sri Ramakrishna's experiences.

Sri Ramakrishna did not take God for granted at all but discovered Him. He searched before he found and that by staking his all. He believed after he saw. And when he saw, he saw nothing but God, for God alone was and is. And when God was all that existed, he knew himself as God, he knew the smaller than the smallest, the larger than the largest as God. It was knowing by being, it was being by knowing. And there was no gap in between the two. He had disciplined his every breath, employed his every iota of energy and turned his whole life into a stupendous laboratory for experimenting with God. The story of his searches and findings about God is therefore dependable like any true clinical report. You are challenged to test his conclusions in the laboratory of your own life, and he gives you his formulae openly and precisely. There is no secrecy about God because He is the openest of things, when you know.

Narendranath—afterwards Vivekananda—came to Sri Ramakrishna as a challenging disbeliever, but pure to the grain, honest to the core, bold to desperation and ready to go anywhere with truth.

To start with, he ridiculed Sri Ramakrishna's seeing God in everything and God as everything. But, when with his entire scientific temper not only intact but accentuated, he himself too saw, what else as a truthful person could he say but:

'Thereafter I could not deny the conclusions of Advaita philosophy'.¹

Vivekananda had got done in himself so much work in behalf the coming generation of unwilling disbelievers. So he is the mightiest wave of the future in Religion, a path-finder for all unwilling disbelievers, for he took their case frontally to God and Reality, and after having known returned to them in all love and charity to report and guide. His language is eminently understandable because he understands today's unwilling disbelievers better than anybody else.

III

Those who want to get cured of unwilling disbelief need in the first place be clear in their mind that this cannot be done by any amount of theoretical knowledge however flawlessly acquired, if the way of living is not changed. What is needed is cleansing of the very stuff of being—purification of the body and mind—through the practice of authentic disciplines of truthfulness in intent and performance, goodness of heart expressed in non-violence in conduct, mastery over libidinous tendencies through practice of continence, non-stealing, inner independence, awakening of inner powers through practice of judicious austerities, contentment and an irrevocable commitment of one's whole being to the supreme truth.

The whole life force needs to be power-projected for finding the Truth. Those who have not done so yet, have right to hope; for, this done, they are sure to succeed.

If you like to wilfully disbelieve you are in perfect liberty to go ahead in the manner of your choosing and see the end of the

1. Eastern and Western Disciples: *Life of Swami Vivekananda*, Advaita Ashrama, 5 Dehi Entally Road, Calcutta-14, 1965, p. 66.

road. Prodigals are neither prevented from going away, nor from returning. They are welcome to have their own innings and runs.

There is, however, possible grounds for faith, if you are honest, disciplined, intelligent and willing to learn better by going through the necessary grind.

The pure in heart shall *see* God said Christ. This is the unanimous verdict of all the spiritual teachers down millenniums that without purity of heart one cannot have the plenary experience. The derivative meaning of this saying of Christ is a frontal challenge to an unwilling disbelievers: be pure in heart and then you *can* believe after seeing. By mere intellectualizing and living an indifferent life we can never get established in enduring faith which can weather through all contrary cyclones. By being pure in heart we can know the seemingly unknowable, even unto the Highest.

Disbelief, willing or unwilling, is either a phase of deeper believing or symptomatic of the impurity of mind, depending on how much inner home-work we have done.

'I have not seen God so God is not' is as bold a statement as to say, 'I have not seen New York so New York is not.'

'I want to believe but I can't' is by no account a heroic statement. Why can I not believe: is the right question. You can if you would: is the right answer. And this 'if you would' places the onus squarely on yourself.

Many modern disbelievers are self-escapists. They do not dare to face their own depths and possibilities. They are fascinated by the sordid and would not face their inner essence, and its agony.

Struggle to make your body and mind pure, live a high-minded ethical life, discard all intellectual casuistries, cultivate the vertical urges and always pray inwardly: 'Lord, I would like to believe, but left to myself I can't. Could you not, would you not help me to believe?'

This will work if we are free of inner deceit and hypocrisy, and are sincere to our backbone.

True believing is not easy for one who is not guileless—and how many of us are?—but it is possible, nay natural, for it is only a psychological manifestation of the Real. God is no more escapable than existence itself. You may, however, play the truant for the nonce! His waiting time for you is known as eternity.



What else shall you do if you do not believe in the words of high-souled men? Is there any other way except the one trodden by sages and seers and other holy men? Does it matter in the least to God whether you believe or not? Even the sage Suka Deva was to Him like a big ant at the most. Infinite is He. How much can you understand of Him!

—Sri Sarada Devi.



SHAM-GLORY OF NOT-SELF REPROACHED

ŚRI SANKARACARYA

[The learned are not necessarily the enlightened. The 'advanced' may only be peregrinating around the backyard. Holders of light may have been flashing darkness. The affluent may be the poorest of things. Those who are in the empyrean may be at the bottom. The gayest could be the sorriest. The successful may have just failed. The nose-pressing lot may be the worst deluded. The fire-eaters may be handfuls of ash only. The holiest looking could be the hollowest. The most powerful could be the most vulnerable. The lost may happily think that they have found. And worse, they may not even know ! So the great Āchārya, out of infinite compassion, pricks the bubbles of our infatuations,—from which not even the best among us is immune—so that we may be a little better than mere vain glorious creatures of illusion, so that we may dehypnotise ourselves and be awakened. —Ed.]

अनात्मश्रीविगर्हणम्

श्री शंकराचार्यविरचितम्

लब्धा विद्या राजमान्या ततः किं प्राप्ता

संप्रप्राभवाद्या ततः किम् ।

भुक्ता नारी सुंदरांगी ततः किं येन स्वात्मा नैव

साक्षात्कृतोऽभूत् ॥ १ ॥

1. Your learning may have brought you royal honour. You may have secured affluence and power. You may have a shapely lovely woman. Yet, if you have not realized your own Self, what will it all avail you ? Oh, what indeed will it all avail ?

केयूराद्यैर्भूषितो वा ततः किं कौशेयाद्यैरावृतो वा

ततः किम् ।

तृप्तो मृष्टान्नादिना वा ततः किं येन स्वात्मा नैव

साक्षात्कृतोऽभूत् ॥ २ ॥

2. You may decorate your person with various ornaments, or be dressed in costly apparels of diverse designs. With the fare of delicious dishes you may be well satisfied. Yet, if you have not realized your own Self, what will it all avail you ? Oh, what indeed will it all avail ?

दृष्टा नाना चारुदेशास्ततः किं पुष्टाश्चेष्टा
 बंधुवर्गास्ततः किम् ।
 नष्टं दारिद्र्यादिदुःखं ततः किं येन स्वात्मा नैव
 साक्षात्कृतोऽभूत् ॥ ३ ॥

स्नातं तीर्थे जह्नुजादौ ततः किं दानं दत्तं
 द्वाष्टसंख्यं ततः किम् ।
 जप्ता मंत्राः कोटिशो वा ततः किं येन स्वात्मा नैव
 साक्षात्कृतोऽभूत् ॥ ४ ॥

गोत्रं सम्यग्भूषितं वा ततः किं गात्रं भस्माच्छादितं वा
 ततः किम् ।
 रुद्राक्षादिः सुधृतो वा ततः किं येन स्वात्मा नैव
 साक्षात्कृतोऽभूत् ॥ ५ ॥

अन्नैर्विप्रास्तर्पिता वा ततः किं यज्ञैर्देवास्तोषिता
 वा ततः किम् ।
 कीर्त्या व्याप्ताः सर्वलोकास्ततः किं येन स्वात्मा नैव
 साक्षात्कृतोऽभूत् ॥ ६ ॥

कायः क्लिष्टश्रोणवासैस्ततः किं लब्धाः पुत्राः
 स्वीयपत्न्यास्ततः किम् ।
 प्राणायामः साधितो वा ततः किं येन स्वात्मा नैव
 साक्षात्कृतोऽभूत् ॥ ७ ॥

युद्धे शत्रुनिजितो वा ततः किं भूयो मित्रः पूरितो वा
 ततः किम् ।
 योगैः प्राप्ताः सिद्धयो वा ततः किं येन स्वात्मा नैव
 साक्षात्कृतोऽभूत् ॥ ८ ॥

3. Travelling widely in the world you may have seen beauty spots of distant lands. Dear relatives may have been looked after well by you. You may have driven out afflictions of penury. Yet, if you have not realized your own Self, what will it all avail you? Oh, what indeed will it all avail?

4. You may have bathed in the limpid waters of Gaṅgā and other holy rivers and piously made many ceremonial gifts. You may have repeated the Lord's name a million times. Yet, if you have not realized your own Self, what will it all avail you? Oh, what indeed will it all avail?

5. You may have been born in high lineage. You may be smeared all over with holy ashes, and you may pompously wear the rosary of *rudrākṣa* beads. Yet, if you have not realized your own Self, what will it all avail you? Oh, what indeed will it all avail?

6. You may have regaled *brāhmaṇas* with sumptuous feasts. Gods may be satisfied with oblations you have offered. Your fame may have pervaded all the worlds. Yet, if you have not realized your own Self, what will it all avail you? Oh, what indeed will it all avail?

7. You may have afflicted your frame through religious fasting. Your wedded wife may have borne you a number of sons. You may have assiduously practised *prāṇāyāmā*. Yet, if you have not realized your own Self, what will it all avail you? Oh, what indeed will it all avail?

8. In war you may have vanquished the enemy. Adoring friends may surround you all the time. And you may have acquired miraculous power through practice of Yoga. Yet, if you have not realized your own Self, what will it all avail you? Oh, what indeed will it all avail?

अब्धिः पद्भ्यां लङ्घितो वा ततः किं वायुः कुंभे स्थापितो
वा ततः किम् ।
मेरुः पाणावुद्धृतो वा ततः किं येन स्वात्मा नैव
साक्षात्कृतोऽभूत् ॥ ९ ॥

क्ष्वेलः पीतो दुग्धवद्वा ततः किं वह्निर्जग्धो लाजवद्वा
ततः किम् ।
प्राप्तश्चारः पक्षिवत्स्वे ततः किं येन स्वात्मा नैव
साक्षात्कृतोऽभूत् ॥ १० ॥

बद्धाः सम्यक्पावकाद्यास्ततः किं साक्षाद्विद्धा
लोहवर्गस्ततः किम् ।
लब्धो निक्षेपोऽजनाद्यैस्ततः किं येन स्वात्मा
नैव साक्षात्कृतोऽभूत् ॥ ११ ॥

भूपेन्द्रत्वं प्राप्तमुर्व्यां ततः किं देवेन्द्रत्वं संभृतं वा
ततः किम् ।
मुण्डेन्द्रत्वं चोपलब्धं ततः किं येन स्वात्मा नैव
साक्षात्कृतोऽभूत् ॥ १२ ॥

मन्त्रैः सर्वैः स्तम्भितो वा ततः किं बाणैर्लक्ष्यो भेदितो वा
ततः किम् ।
कालज्ञानं चापि लब्धं ततः किं येन स्वात्मा नैव
साक्षात्कृतोऽभूत् ॥ १३ ॥

कामातङ्कः खंडितो वा ततः किं कोपावेशः कुण्ठितो वा
ततः किम् ।
लोभाश्लेषो वज्रितो वा ततः किं येन स्वात्मा नैव
साक्षात्कृतोऽभूत् ॥ १४ ॥

9. You may have crossed the ocean on foot. You may have at ease confined the wind in a jar. You may have lifted Mount Meru on your palm. Yet, if you have not realized your own Self, what will it all avail you? Oh, what indeed will it all avail?

10. You may have drunk poison as if it were milk. You may have eaten fire like eating fried corns. Like a bird, you may have acquired the power of flight through the sky. Yet, if you have not realized your own Self, what will it all avail you? Oh, what indeed will it all avail?

11. You may have controlled the elements like fire. Solid steel may have been pierced directly through your power. You may have acquired immense wealth through magical powers. Yet, if you have not realized your own Self, what will it all avail you? Oh, what indeed will it all avail?

12. You may be the emperor of the whole world. You may have become the king of heaven. Among ascetics you may have acquired eminence. Yet, if you have not realized your own Self, what will it all avail you? Oh, what indeed will it all avail?

13. You may have stupefied all with magical formulae. You may have hit the target with your arrows. You may have mastered the mystery of time. Yet, if you have not realized your own Self, what will it all avail you? Oh, what indeed will it all avail?

14. You may have subdued lust which is death itself. You may have held in check the onrush of anger. You may have discarded all contact with greed. Yet, if you have not realized your own Self, what will it all avail you? Oh, what indeed will it all avail?

मोहध्वांतः पेषितो वा ततः किं जातो भूमौ निर्मदो वा
ततः किम् ।
मात्सर्यातिर्मौलिता वा ततः किं येन स्वात्मा नैव
साक्षात्कृतोऽभूत् ॥ १५ ॥

15. You may have dispelled the gloom of delusion. In this world you may have been born free from conceit. You may have shut out the affliction of malice. Yet, if you have not realized your own Self, what will it all avail you? Oh, what indeed will it all avail?

धातुलोकः साधितो वा ततः किं विष्णुलोको वीक्षितो
वा ततः किम् ।
शंभुलोकः शासितो वा ततः किं येन स्वात्मा नैव
साक्षात्कृतोऽभूत् ॥ १६ ॥

16. You may have attained the regions of Brahmā, the creator. You may have seen the Viṣṇuloka. You may have held sway over Śivaloka. Yet, if you have not realized your own Self, what will it all avail you? Oh, what indeed will it all avail?

यस्येदं हृदये सम्यगनात्मश्रीविगर्हणम् ।
सदोदेति स एवात्मसाक्षात्कारस्य भाजनम् ॥ १७ ॥

17. He, in whose heart ever rises the censure of the sham-glory of not-Self, alone is fit to realize the Self.

अन्ये तु मायिकजगद्भ्रान्तिव्यामोहमोहिताः ।
न तेषां जायते क्वापि स्वात्मसाक्षात्कृतिर्भुवि ॥ १८ ॥

18. But others who remain deluded by the illusory show of the world, conjured up by Māyā, do never realize the Self here on earth.

Let people quote scriptures and sacrifice to the gods, let them perform rituals and worship the deities, there is no Liberation for anyone without the realisation of one's identity with the Atman, no, not even in the life time of a hundred Brahmās put together.

—Sri Saṅkara (Vivekachudamani).

WHAT INSPIRES ME MOST IN THE HOLY MOTHER'S LIFE

Sri Sarada Devi (1853—1920), the immaculate wife of Sri Ramakrishna and help-mate in his mission, is adored as Holy Mother by many devotees in India and other lands. Since her passing away nearly half a century ago, she has continued to grow in the horizon of man's consciousness as a unique mother-teacher of the world, whose life and teachings have the power-potency to soothe, awaken and uphold any one in the world, anywhere.

One fact has been quietly exploding in this distracted world of ours: and that is the creative power of Holy Mother's stupendous simple life of absolute holiness and absolute love. Nobody noticed when her power crossed the national frontiers of India and made the whole world virtually her own parlour.

The secret of this power she gave away one day in a few spontaneous words. And this was practically her last message to humanity from her death-bed. She said among other things to a sorrowing devotee who was painfully conscious that the mother would not live long: 'Learn to make the whole world your own. Nobody is a stranger here, my dear. Everybody is your own'.

What a tremendous thing to say from one's soulful experience! These are not merely words of piety but heart-acts of realization. She literally *lived* in her 'own'-made world. This world has yet to work out the implication of this complete emanation of highest philosophy and religion in the rhythm of the casual and the tenor of the commonplace.

Holy Mother knew everyone as her very own—not from a polished courtesy standpoint but because it was the fact of existence—and so in many lands people adore her above all as their very own mother. It is not a generalized, collective relationship with an impersonal mother-idea, but a deep soul-actualization in the manner of one's personal growth. Nobody can think of the Holy Mother without getting spiritually awakened. And when so many have been meditating on her in so many countries what doubt can be there about a spiritual ministration going on in the world in the manner of dew's work in the souls of flower-buds?

How deeply this transformation is steadily happening, our readers will realize as one by one her children from different lands continue to appear here to tell you directly through these columns 'What inspires me most in Holy Mother's life.' —Ed.

I

INDIRA CHAKRAVORTY

In every house-hold when people talk of Ideal womanhood, they cite the names of Sita, wife of Shri Rama, Sati, wife of Lord Shiva and Savitri, wife of Satyavan. All these three ideal women were daughters of kings. Sita followed her husband to the forest with him giving up all the luxuries of life and also sacrificed her life by going away from him when it was required by him to please his subjects. Sati gave up her life, because Lord Shiva was insulted by her father and family. Savitri by her prayer got back the life of her husband. Life

stories of these ideal women were legendary, written by epic poets and also may have been based on history. They lived so long ago that one does not feel they were humans like us. They were considered as goddesses.

All these women lived at a time when the society was only one; where religion also was one and demands of the society fewer. The one theme in each of these stories is to show how *pativrata* dutiful as wife they were.

The Holy Mother lived in our times. So though we all feel in our hearts that she was really an incarnation of God, we at the same time feel, from reading of her life and the teachings, that she was as human as we are. We know the village where she was born, where she lived with her parents, where she lived with her husband's family, where she lived with her husband, did his work, carried on his teachings and where she died. It is all in recent memory. So she as an ideal woman is much nearer to us and is also part of us. She lived in a complex age, where there were numerous thoughts, numerous religions, numerous temptations and attractions. She lived in the kali yuga when people are much more irreligious. For her, to be able to remain so pure in mind and body was much more creditable than these ideal women like Sita, Savitri. Theirs was a life where they enjoyed all the privileges a woman has in regard to the husband, children and family. Holy Mother's life was completely different. Her's was a life of dedication, renunciation and detachment. God had made her to be a fit companion of Sri Ramakrishna. She had to be above the women of this age. The one advantage she had over us is that she had the great master to educate her in all spiritual and temporal matters; to show her the beauties of a life of renunciation, of all thoughts of true joy and service to family as a whole. He also ingrained in her mind

that physical contact was not necessary to love one another. It was not necessary, he said, to have one's own children to be a mother, when there are so many children in the world to love and teach. He did not only teach her but saw to its fulfilment. Mother was an apt student, simple, pure and spiritually minded and had full faith in the teachings of Sri Ramakrishna.

To my mind it is easier to follow your husband into any privation than to lead a life of renunciation, seeing him all the time. Sri Ramakrishna used to test Sri Sarada sometimes. One day he asked her whether she had come to drag him down to the worldly level. Her answer was, 'No, why should I drag you down to worldly ways; I have come to help you in your chosen path.' In her own life she has shown that a wife is not a plaything to the husband. Contribution of the wife is twofold, she is part of the shakti or moral strength in man as well as companion, she effectively taught. She treated and felt all her husband's disciples and hers later and still others who came in contact with her as her own children. In her life she showed the highest example of universal love and motherhood.

The other aspect in her which amazes and inspires me most is her extraordinary behaviour when Swami Vivekananda in 1898 brought his foreign disciples to meet Holy Mother. Sri Ramakrishna based his instructions on the commonsense view of adaptability according to time, place and person. He taught her how to deal with others, whether within the family or outside it. One can see the complete absorption of his teaching by the Holy Mother in her dealings with these foreign ladies.

Even today, seventy years later I see how much of religious prejudice and caste system is still prevalent in our country. World now has shrunk so much that we are in contact with the people of other

countries constantly. We are now in the space age, but in India people having different thoughts and many ways of living, still live in different ages from the pre-Christian era to the modern times. One is horrified to read in the papers today, that Harijans are being brutally treated in parts of our country; that there is taboo to different food habits; that still, in the villages, people believe in evil spirits. Seventy years ago, in her days, people were much more conservative regarding their food habits, had more strict rules and caste restrictions. She was a Brahmin widow. They in those days did not take food before women of different caste. But she was a true disciple of Sri Ramakrishna and practised his teachings from the heart. When Swami Vivekananda and his other brothers saw how the Holy Mother without any shyness or embarrassment could talk to his foreign disciples in spite of not knowing their language, they were amazed and thrilled at the same time. They saw how she had charmed them with love and understanding and simplicity. Miss Noble, who later became Sister Nivedita, writes in her diary 'She addressed us all as "my child". She did not know our language and we did not know hers, but that did not matter. Where there is a commune of spirit, no language is necessary.' To see a venerable lady, serenity all over her face, conversing, they felt as if love and understanding were oozing out of her being.

It was quite surprising for them to see a lady who was born and lived in a village, who lived with and conformed to all the prejudices of caste and creed, could, without the least effort, converse. What was most creditable and an extraordinary behaviour for a Brahmin widow was to take her meal with these foreign disciples, and even ask Sister Nivedita to stay with her. It is truly inspiring to find such liberal ideas, such fearlessness and nobility in one

who had no connection with the outer world; who had lived all her life with people full of superstition, narrowness of thought and action. This shows how she was one in thoughts with the great master. We do not find this sort of understanding and good sense and exemplary behaviour in our times, when we pride ourselves with more understanding and education and good behaviour. Holy Mother was educated in the real sense, she was humility personified, pure in spirit and body. She was the real sakti behind her husband. If she had not been as pure as she really was, says Sri Ramakrishna, he might not have been able to follow his chosen path and we would not have had the teachings of the great master and the Holy Mother. Hers was a stupendous task, borne with appreciation, sacrifice, love and understanding.

Holy Mother, to me, is a greater personality than Sita, Sati and Savitri.

II

ELINOR HILL

When I came to Vedanta nine years ago, the first monthly programme (of our Society), I saw, had sayings of Sri Sarada Devi on the back sheet. The beginning words were '*God is one's very own; it is an eternal relationship*'. I had never heard such beautiful words and never had any words penetrated my consciousness like they did. It was a very thrilling awareness and gave me complete joy. It became like a *mantra* until I was given one by my Guru. Even after that it still stays with me and the knowledge of it always brings great peace and comfort. In fact I like to dwell and brood on it. Besides that, when Holy Mother said that '*you always have a mother*' and to remember this blessed assurance in any situation and whoever you are—what a transforming security it provides!

Nothing is more inspiring to me in Holy Mother's life than thus having the mother herself for yourself so entirely and abidingly from everlasting to everlasting. What more could I want? What else need I want? Meditation on her heals all the wounds in such a gentle way and with such love as only a mother can give. What blessing—I never cease to be amazed at the wonder of it all!

III

SWAMI VIDYATMANANDA

Let us suppose you are having lunch or supper with us at the Centre Védantique Ramakrishna at Gretz in France. Before the repast had commenced you would have joined us in the grace-before-meals chanted in most of the Ramakrishna centers throughout the world: 'Brahmarpanam.' After that you would have heard a second chant, in French, said only at Gretz, whose beginning phrase goes something like this:

See voo day zee ray lah pay duh leh spree.... and whose ending line is:

Luh monde aye voo mem say too tuh:

This is the way the French sounds when we repeat in that language, as we do two times each day, every day of the year, the last message of Sri Sarada Devi. I always try, when saying those words, to think about their meaning and how they should direct my attitude and my behavior:

If you want peace of mind, do not find fault with others. Rather see your own faults. Learn to make the whole world your own. No one is a stranger.

The world and yourself—it's all one.

Many things in the Holy Mother's life inspire me, of course. Examples of her boundless love, acts of concern over small matters vital to others, cases of putting up with inconveniences, incidents of dealing compassionately with ignorant and inconsiderate people. But I must say that what inspires me most in the Holy Mother's life

is not so much her life as her death—or rather, the message she gave at that final moment. In that short formula, composed of the most everyday words, is contained an interpretation of all the acts of her life and the powerful teaching she sought to leave behind.

I realize I do not always follow Holy Mother's words. But I know that the secret of having a happy relationship with others and peace with myself is contained in adherence to her formula. No one can argue with Mother's prescription. At times one has been able to follow it literally and has gained proof of its efficacy. You *can* make the whole world your own. And how sweetly everything goes when you do it. At moments one sees it and one does it. Then one forgets. That is why our daily repetition at Gretz is so good.

How often one has heard it said, 'The censure you tend to level at others, apply that to yourself; and the tolerance of faults you naturally exhibit toward yourself, apply that to others.' That is to say, be hard on yourself and easy on others. Practising this has the curious effect of making others' faults diminish before your eyes, and what is more, of reducing your faults in theirs. We know this. We have proved it. But we forget. That is why our daily repetition of Holy Mother's last words is so useful.

I think very often of Ramakrishna's command: 'Forbear, forbear, forbear.' I was trying to find the equivalent for 'forbear' in French. I found that the French word for 'forbear' is 'support', just like the same word in English. All in all, I think I like that word better. 'Forbear' suggests self-restraint, manifesting a patient endurance under provocation. But 'support' says all that and more besides; it has such a positive ring. To support is to sustain, to carry the weight, to keep something steady, to uphold, to keep from falling, slipping, or sinking. Those who forbear live; those

who can put up with others, who find others supportable, live. We know it. We have proved it. But we forget. To be reminded is why it is good to repeat at lunch and at supper Sri Sarada Devi's formula.

Living in a community is not easy. Living a family life is not easy. Indeed, living is not easy. But the Holy Mother knew of what she spoke. And we have

tested her formula enough to know that it will work ; we have only to apply it. *Luh monde aye voo mem say too tuh ; the world and yourself—it's all one.* Let me make the formula beat with my heart ; *all one, all one, all one.* Or if Bengali, or Hindi, or German, or even Chinese is my language, let the beat sound in that. Or French : *too tuh, too tuh, too tuh.*

THE LORD KRISHNA AND THE LAPWING'S NEST

It was the battlefield of Kurukshetra. The white conch-shells were about to sound, the elephants to march forward, and the attack of the archers to commence. The moment was brief and terrible. Banners were flying, and the charioteers preparing for the advance. Suddenly a little lapwing, who had built her nest in the turf of a hillock in the midst of the battlefield, drew the attention of the Lord Krishna by her cries of anxiety and distress for her young. 'Poor little mother !' He said tenderly, 'let this be thy protection !' and, lifting a great elephant-bell that had fallen near, He placed it over the lapwing's nest. And so, through the eighteen days of raging battle that followed, a lapwing and her nestlings were kept in safety in their nest, by the mercy of the Lord, even in the midst of the raging field of Kurukshetra.

Cradle Tales of Hinduism

SISTER NIVEDITA

THE TRUE WELFARE OF STUDENTS

DR. TRIGUNA SEN

A THOUGHT WORK

For reasons well-known, students' indiscipline has been the talk of the world for a pretty long time. But obviously this has not helped mankind, much less students. Let us do something very simple and see what happens. Let us first distinctly clarify for every one concerned what exactly makes for true, ample and abiding welfare of students, all students. And more particularly let us convince the students through adequate action that their whole-souled co-operation granted, it is a reasonably attainable goal. What is more, the whole society, country and the humanity are utmost anxious to make it attainable for the world can have no other sane self-interest.

Once it is clearly known and generally accepted—and when it is clearly known it will be generally accepted—what exactly makes for ample and abiding welfare of students, every country will then experience renaissance in co-operative life-building ventures, without the students' having to waste their most valuable time and energy for making demands, for the society will then—having full inner resistance—be spontaneously ready for providing with everything needful within its physical, mental and spiritual resources.

Our faith is that in this thought work all students, educationalists, thinkers and men of good will of all lands, can purposively unite.

To be sure, many institutions in the country have been doing their best for the welfare of students. Ramakrishna Movement having been actively dedicated to the ministry of welfare of students and seen the fruits of its services, has also its own point of view to offer on this most urgent theme. What, however, we are aiming at here, is to gather together various points of views prevailing in the country so that further thinking may be stimulated, relevant ideas may be clarified and clenched for helping the emergence of a widely acceptable national point of view and a working programme which will leave not one student's true and comprehensive welfare unprovided for.

In starting this humble movement of thought-work we have the mature and potent goodwill of two elder thinkers of the country, namely, Sri C. Rajagopalachari, and Dr. S. Radhakrishnan, and an earnest exposition of students' welfare by Dr. Triguna Sen, Education Minister of India.

In his letter of goodwill dated July 18, 1968, Sri C. Rajagopalachari wrote to the Editor: 'Though I am not able to contribute any article I wish your project all success'.

In his letter of goodwill dated July 19, 1968, Dr. S. Radhakrishnan wrote to the Editor: 'I trust your work in the *Prabuddha Bharata* for students will be a rewarding one'.—ED.

The student is loved as every child education that we provide for him has should be. He also gets our sympathy several weaknesses and because the easily because, at the present time, the distance between education and gainful

employment is continuing to widen. It is therefore but proper that we should all be concerned about his welfare and that there should be a demand from all sides that programmes of student services should receive top priority.

The usual programmes suggested for the development of these student services include, amongst others, the following:—

1. *Educational, Vocational and Personal Guidance*: These cover programmes like provision of enriched curricula for talented students and special assistance to backward ones; advice for choice of subjects or career; orientation to new responsibilities at specific points such as on entrance to a University; health, including sex education; and guidance in the solution of personal difficulties and problems.

2. *Provision of Facilities*: These cover programmes for supply of text-books; building up of text-book libraries; provision of hostel facilities or day study centres; subsidized cafeteria and free or subsidized health services.

3. *Financial Assistance*: These cover programmes for scholarships, free student-ships, other financial assistance for personal needs, and provision of facilities for earning and learning.

4. *Improved Student-Teacher Relationship*: These cover programmes for organizing tutorials, provision of individual guidance, establishment of joint committees of students and teachers in educational institutions for discussion and solution of day-to-day problems and, improvement of student-teacher ratio.

5. *Participation in Management*: These cover all categories of programmes for involving the students in the management of their educational institutions in a manner suited to their age and maturity and include adoption of a system of pupil self-government at the school stage or involvement of students at the university stage in general

management and particularly in matters relating to discipline.

There is no doubt that the development of these services is necessary and should be provided on a priority basis. But will they be sufficient and will they help us to solve the problem? It is obvious that a good deal more than the mere provision of such services is needed if the students of today are to become efficient and useful citizens of tomorrow. Among the 'other things' that will have to be simultaneously emphasized, I will emphasize three:

1. The first and foremost is to provide the students with an ideology or a purpose to live for. Youth is essentially idealistic and more willing to give than to receive, provided there is an object which it considers worthy of its dedication. Given a satisfying ideology, the young will be prepared to make any sacrifice for it. But if such an ideology does not exist, no amount of comfort or welfare can make them happy or contented. The one ideology that needs cultivation today is the love of motherland. It was because of this that we won our freedom. But unfortunately, it became the first casualty after independence. Efforts should therefore be made to develop, among the younger generation, an intense love of the motherland and a commitment to the service of the country and to national development. They must feel proud of our great traditions and confident of the still greater future which we can carve out for ourselves. They should also deem it a privilege and an honour to strive incessantly for improving the lot of their fellow-men and for providing them with reasonable standards of life.

2. The second is to inculcate, among the younger generation, the two important values of discipline and hard work. We have accepted democracy as a way of life and are, therefore, committed to create a social order based on the dignity of the

individual. Such a social order implies that every individual shall respect other individuals in a society and shall discipline himself from within in such a manner that he will grow himself by helping others also to grow. Similarly, we must impress upon the rising generation the fact that education is essentially a 'stretching process' and that good education is not soft and easy but strenuous and demanding. The younger generation must therefore develop habits of hard work and every student should be engaged in challenging and meaningful programmes of work and study for about 50 to 60 hours a week. These habits will stand them in good stead even in life, because nation-building in a developing country like ours means perspiration and hard work and the only substitutes for them are still more perspiration and harder work.

3. The third is the urgent necessity to improve the processes of education itself and to link up education more effectively with employment. If the education we provide in schools and colleges were of good quality, the failure to provide students welfare services on an adequate scale will not have disastrous consequences. But if this education itself were to be of a poor quality, any level of welfare services that we provide to students will not serve the basic purposes in view. This is often forgotten and efforts are made to try to make up numerous shortfalls within education itself by trying to provide a little higher level of welfare services. Such an attempt cannot and does not succeed. Similarly,

measures will have to be adopted to ensure that the young persons who have received education will be able to find fairly satisfying and gainful opportunities of employment. This will need, not only regulation and diversification of the output of the educational system with reference to social and economic needs, but also an intensive effort to raise the rate of growth of the economy itself.

Dr. Radhakrishnan once said that we must work towards a time when 'all the heads will be hard and all the pillows soft'. If the heads really become hard, the pillows will necessarily become soft, sooner rather than later. But an over-emphasis on making the pillows soft will defeat its own purpose, partly because the resources for providing soft pillows for all do not exist and partly because such artificial softening of the environment ultimately tends to weaken character and to soften the heads also. In ancient India, even princes should be sent to a forest Ashrama for education because simplicity of environment and life was considered to be an essential requirement of good education. Such metaphysical grounds apart, simplicity and austerity are needed today even on the mundane grounds of economic necessity. Let us, therefore, emphasize first things first: provision of good education, inculcation of an intense love of the motherland and deep commitment to the service of the country, discipline and hard work. Side by side, let us also develop a programme of services or welfare to the extent possible, but only as an aid to this basic programme of hardening heads and building up character.

SCIENCE AND SPIRITUALITY

SWAMI TAPASYANANDA

Science is a human endeavour and spirituality a human quality. The caption seems to envisage some sort of opposition between these two. In other words, can a scientist be spiritual, and vice-versa, can a man of spiritual disposition be scientific? Are spiritual values compatible with a scientific age? These seem to be some of the questions posed by the caption.

There is one thing indisputably in common between a scientist and a spiritual seeker, and that is that both of them are in search of Truth and are admittedly its votaries. But as to what Truth consists in, they have differences. Truth, for science, is always the 'measurable', and it is the pre-suppositions of science that everything that really exists can be brought within the scope of measurement by pointer-reading instruments and calculations based on it. Physics is the model for all sciences in this respect. Even psychology, which was till the other day a branch of philosophy, has emerged as a science by adopting the technique of measurement.

In contrast to this, when a spiritual seeker speaks of Truth, he means primarily the Immeasurable—what is more commonly known as the Infinite and Absolute Being. Even when a spiritual votary adores a Personal God, he identifies Him implicitly with the Infinite and Absolute Being without probably understanding all its philosophical implications. Spirituality in this view is the sensitiveness of the mind to the Infinite and Absolute Being, and will include all those attitudes and responses springing from this sensitiveness.

Viewed in the light of this analysis, it may appear that there is an exclusiveness, and therefore opposition, between the outlooks of science and spirituality, and in fact

till the last decades of the 19th century this opposition was the accepted creed of scientists who claimed that they alone are seekers after Truth and looked on all others as victims of illusions. This outlook was voiced forth in a pointed manner by a scientist of Napoleons' Court on being asked about the place of God in his system. 'Your Majesty,' he said, 'my system has no need of that hypothesis.' For the dogmatic scientist of the 19th century, so sure of his method and its adequacy in ascertaining the nature of reality, the Infinite and Absolute Being is not the measureless and adorable mystery, but only the rarified heights that await conquest, and it is only a question of time before any problem, including the one posed by the sense for the Infinite and the Absolute, becomes amenable to his technique.

Dogmatism is an intellectual disease, and scientists are no less prone to it than religious men, politicians and men of all other walks of life, although a scientist has less excuse for it, since it is one of his cardinal doctrines to keep an open mind always. Such open-minded scientists, following the implications of 20th century science, have become philosophers conscious of the limitations of the scientific method. One such illustrious philosopher-scientist is the well-known astro-physicist, Prof. Eddington, whose Gifford Lectures entitled *The Nature of the Physical World* offer an elaborate critique of the claims of science to be the sole purveyor of Truth to the humanity. His main lines of arguments, as far as a lay mind could follow it, may thus be briefly stated: Fitzgerald contraction theory has demonstrated that scales, however sophisticated, contract or expand according to the velocity of the

frames of space to which we refer the location of objects. So there is no definite and unique length as conceived in the Newtonian Scheme. The same lengths, indicated by the same measuring instrument, can vary very widely in different planets and galaxies according to their varying velocities, and therefore the inferences based on these measurements, which we call science, can also vary to a chaotic extent. In other words the pointer-reading instruments distort reality no less than the naked senses, and however useful they may be in their own field, they are as futile as the senses in understanding the ultimate nature of things. Eddington also points out that science started with the idea of discovering the exact nature of things, with full confidence in its methods, but has got bogged in mathematical equations which are only a partial account of something wider and have only symbolic value of pointing towards that 'something wider'. Rational philosophical enquiries based on sense data unaided by pointer-reading instruments have also got that much value, and both seem to be in the same predicament as far as revealing the ultimate nature of things is concerned.

All search for the headquarters of reality as given 'there outside' has been futile like the pursuit of the horizon which recedes as you advance, although much is accomplished by way of exploration of the terrain in the course of the pursuit. The so-called uniqueness, unerringness and finality claimed for the scientific method in this respect has been demonstrated to be a mere myth.

What then is the place of science as a means of knowing the Truth in this context? Science has to step down from the pontifical seat of infallibility and omniscience, and recognize that it can possibly deal with only a cross section of reality, the measurable, where its methods are largely applicable and can obtain results of great

practical importance to life. It has to recognize the validity and importance of the sense for the Infinite and the Absolute, and find in that sense the call of the 'within' or 'background', which its symbolic equations as well as the common sense world of sounds, colours and touch alike point to, but cannot penetrate. In this analysis both science and spirituality are valid responses of the human mind, and the mutual hostility which some ascribe to them is to be attributed to immaturity of thought or to pet prejudices contracted from past experiences. There is nothing standing in the way of a scientist from being a spiritual seeker and vice versa, except perhaps temperament and education.

Spirituality or the sense for the Infinite and the Absolute Being is the most precious capacity that has emerged in the course of evolution. The concept of evolution, which is one of the very valuable contributions of modern science, becomes understandable and meaningful, only if we supplement it with the doctrine of involution propounded by ancient Indian thinkers. According to this doctrine the Supreme Being objectifies Himself as catagories of increasing grossness up to the state of insentient matter. As the ultimate cause He is involved in all the categories including gross matter. What is called evolution is the reverse process in which the involved aspect of the Supreme Spirit comes back to the state of full manifestation passing through the great landmarks of evolution—inorganic matter, life, mind, self-consciousness and super-consciousness. In all these ascending stages of growth there is greater and greater liberation of awareness from the environment in which it is rooted. Lifeless matter is one with Nature, but when living protoplasm emerges, Nature is recognized as an environment against which the living organism is, as it were, struggling for an autonomous existence. With the emergence of rudi-

mentary mind this sense of separation becomes clearer and clearer until at the human stage we find that consciousness has developed into fully defined self-awareness as the subject, completely disentangled from the external environment.

But self-awareness now finds itself entangled with another environment, and that is the internal environment which is bodily-based and mind-formed. The body-mind apparently seems to exhaust our sense of the self, but in moments of abstraction and introspection we feel the autonomy of the latter, and we speak of 'my body' and 'my mind'. There are psychologists who would explain away this sense as a mere illusion. Nothing can be more fallacious than such a facile explanation. Self-awareness is the foundation experience on which the whole edifice of life, including the perception of our internal and external environments—the body-mind and external nature—rests. Every attempt at explaining away this foundation experience is only the result of a deep-seated prejudice.

According to the spiritual philosophy of the Vedanta, evolution at the human level consists in self-awareness attaining greater and greater detachment from the body-mind mechanism which Nature has evolved as a medium for its own apprehension. Through the advancement of technology, made possible by the development of science, man has been able to manipulate the forces of Nature for the attainment of more power and prosperity in life. This is sometimes called progress, and perhaps rightly so. But this estimate will only be a half-truth, if we do not add that this age of technology has also been the most noted age for massacres, oppression, enslavement, mental derangement and unabashed exhibition of human vices. While technical development is no doubt an advancement, it is only an advancement in respect of the external environment, and

it is therefore not in line with the true human evolution, which consists in the control of the inner environment. It is for this reason that technical development has done as much harm to man as good. The specific type of evolution that self-awareness has made possible for man consists in gaining detachment from his moods, passions, prejudices and instinctive drives. The more a person could be an observer of these manifestations of his body-mind in place of being their victim, the more is he liberated from animality and established in the attitude of a witness who could view everything with universal benevolence and take an impersonal and impartial view of things. Indian spiritual tradition has developed the technique of meditative communion by which this higher evolution of self-conscious awareness into super-consciousness can be systematically expedited by human effort, and it is claimed that if its disciplines are followed by a competent person, he can attain to the state of Samadhi in which self-awareness, freed completely from the thralldom of the nervous system and the body-mind, recognizes itself as, and subsists in, that Infinite and Absolute Being, a vague sense of whom is experienced from the earliest stages of human evolution. Samadhi is not an unconscious condition, but looks so externally because self-consciousness is not there functioning as a body-mind but subsists in itself as the Infinite Being-Consciousness-Bliss. It is knowledge by atonement as contrasted with knowledge by acquaintance, which is always knowledge distorted by the body-mind. In that state Nature, the inconceivably vast and tremendous objectivity, is recognized to be a mere shadow, an almost nothing, and self-awareness, the flickering flame of consciousness, apparently bound to a speck of matter and almost looking as its by-product, shines forth as the Infinite and Absolute Being-Consciousness-Bliss, which nothing can

affect, disintegrate or destroy, because it is non-exclusive and indivisible. entertained by anyone, it is because of one's failure to distinguish between religiosity and spirituality—a subject beyond the scope of the present theme.

Between science and spirituality there is therefore no opposition. If such a notion is the present theme.

SEVENTY-FIVE YEARS AFTER 1893

SRI DHARMAVIRA

'Seventy-five years after 1893' is adopted from the speech Sri Dharma Vira, the Governor of West Bengal, delivered on the eve of declaring open the Exhibition of Ramakrishna-Vivekananda Vedanta Literature, at Calcutta Information Centre on September 11, 1968. The Exhibition was organized by the Publication Department of the Advaita Ashrama, Calcutta, for commemorating the 75th year of Swami Vivekananda's historic participation in the Parliament of Religions in 1893.—Ed.

Seventy-five years ago, on Monday, September 11, 1893, in far off Chicago a Sannyasi from India, who had at first been almost refused admission, and had to make an endeavour to establish his identity as a delegate to the Parliament of Religions, was heard with utmost attention and amazement. When he had finished speaking hundreds of those present rose in their seats and applauded. The young Sannyasi had spoken in a language which the world had not heard for a long time. He represented an ancient religious order, though he was himself the youngest delegate. His message was : The world needs harmony and peace, not dissension and destruction. To-day we celebrate the anniversary of that great occasion when the message of India was once again heard by the world, a message which has since been gathering momentum and spreading far and wide.

With Swamiji, life was a mission. Duty, therefore, was his highest law. He had told his followers that one had to search for the most urgent need of the fellow-men, then one had to assess his or her capacity and capability, and then to resolutely and

ceaselessly apply these to the satisfaction of that selected human need. That was the duty to be performed with all one's heart and all the might, whether alone or in company.

Unfortunately, man has more often been able to destroy than to build. He forgets that God has created this earth and all the life in it not for us to destroy but as a place for man to live and labour and to seek self-improvement towards a higher state of existence, for continuous progress from the terrestrial to celestial, from death to immortality. Such a process, Swamiji had amplified, called for the emergence and acceptance of certain principles through the process of learning and thinking, and the performance of deeds through sincere service with sacrifice.

There are many roads to destruction but only one of construction and human survival, and that road is through a living faith. Curiously, man has always been, and unfortunately still continues to be, an odd admixture of baseness and nobility, of folly and wisdom, of falsehood and truth. Through faith and constant endeavour one

can diminish, perhaps even eliminate, this conflict. The discipline that can bring about this change is religion, whatever form it takes and whatever name one may give it. Sri Ramakrishna had said : Many are the names of God, and infinite the forms that lead us to know Him. In whatever name or form you desire to call Him, in that very form and name you will see Him.

An exclusive religion can lead to malice, uncharitableness, even differences and dissensions. A live religion, a true religion, believes in a common purpose and a common destiny for man. Such a religion is universal and brings man nearer to man, nearer to other forms of life and nearer to God.

A man's greatness is not in what he is, but in what he can be. He should continuously strive to make himself what he should be. His highest aspiration, therefore, should be to participate in divine creativity. Each individual has a role to play in this process.

When one works selflessly with no attachment and with the supreme object of serving others, his philosophy of life becomes as the sages have said : What is here is there :

and what is there is here, that is, though beings appear various there is indeed one being. One is liberated when he perceives this oneness. The Upanisads tell us that when the knots of the heart are untied a man is free from worldly attachment, he becomes immortal. Sri Ramakrishna had put this in so charmingly simple an expression : "A boat may stay in water, but water should not be allowed to stay in the boat. An aspirant may live in the world, but the world should not live in him."

Vedanta does not ignore or discard any human experience. It was left to Sri Ramakrishna Paramhansa and Swami Vivekananda to preach to the people the true Vedantic philosophy in a manner suited to the modern world, to a civilisation which was dominated by science and technology, stress and strain, dissensions and destruction. Vedanta, therefore, is that experience and human pursuit which is good for the individual as well as good for all people. This was the new practical approach, which the world owes with gratitude to these two greatest teachers of religious thought in the past hundred years.

IF SWAMI VIVEKANANDA WERE NOW IN AMERICA

C. H. MACLACHLAN

Seventy-five years ago a young Hindu monk made his appearance in Chicago as a delegate to the Parliament of Religions at the world-famous Columbian Exposition. He came from years spent as a wanderer travelling from one end of India to the other. He had been a witness to the poverty and ignorance of his own people, about whose glorious past he was proudly aware. Now he was possessed by a fierce determination to do something to bring help to the millions he had seen starving for knowledge as well

as food. He came wearing an orange silk robe and a new monastic name. Born Narendra Nath Datta, he was now to become renowned as Swami Vivekananda.

To the Maharaja of Mysore the Swami had confided his plan. India's possession, he said, was philosophical and spiritual, but Indian society needed modern scientific ideas and thorough organic reform. He proposed an exchange in which India would share its spiritual treasure with the West, and he hoped in return to obtain enough of

the West's material resources to provide the poorer classes of India with education to develop their lost individuality. He himself would go to America to preach the gospel of Vedanta to the Western nations.¹ He complained that the Vedanta had been treated as the possession of a sect rather than the perennial source of universal inspiration that it was.

Swamiji reacted enthusiastically to the dynamic spectacle created to commemorate the 400th anniversary of Columbus's landing in the new world. America's organized power, achieved through the co-operation of leaders of business, science and industry, were an inspiration to him. Here was a country where money flowed like rivers. Americans, he reported, were good-natured, kind and truthful. He was even more impressed in some respects with the women than with the men because they were able to make constructive use of the leisure created by wealth.

But the Swami also reported an unfavorable observation. Enjoyment, he had discovered, was a religion with the Americans, and it was not long before he became convinced that the American's luxury and comfort, and even his necessities were obtained at an excessive cost. 'The Americans are so rich that they spend money like water,' he wrote during the August of his arrival, 'and by forced legislation keep the price of everything so high that no other nation on earth can approach it. Every common coolie earns nine to ten rupees a day, and spends it.' The money he had when he left India was nearly gone, and so he added: 'All those rosy ideas we had before starting have melted, and I have now to fight against impossibilities.'²

Only the very few in America could enjoy

leisure and luxury together. The industrial machine could be kept going only through constantly increased production. One had to produce in order to enjoy the fruits of production, but as the American's wants proliferated his leisure vanished. The best part of his life was spent, as Thoreau had observed forty years before, 'earning money to enjoy a questionable liberty during the least valuable part of it.'³ The American's dilemma, the Swami quickly learned, was the problem created by industrial society that had given him control of his environment without giving him control over himself.

Swami Vivekananda would have liked to see in India some of the material prosperity he had seen in the West. Especially he would have liked to make available for India's social improvement some of the scientific and technical skills he had observed in America. He would have liked to give to India the Westerners' ability to organize and combine their activities, something that he noted is only possible where there are mutual trust and co-operation. He would have liked to obtain for Indian women the freedom of thought and action enjoyed by American women. But he would have balked at the smallest compromise with the spiritual heritage of India. However advanced the Western nations were in scientific culture, he said, they were infantile in their spiritual culture. He wanted no part of a materialism that encouraged undue ambition, competition and eventual death for the individual and the nation. 'Competition,' he said in a lecture, 'rouses envy and kills the kindness of the heart'.⁴

Three-quarters of a century before America's present pre-eminence in the world,

³ *Walden: The Writings of Henry David Thoreau*, Vol. II, Houghton Mifflin & Co., 1906.

⁴ *The Complete Works of Swami Vivekananda*, Vol. I, 1962, p. 71.

¹ Vide: *Eastern and Western Disciples: Life of Swami Vivekananda*, 1965, p. 243.

² *Letters of Swami Vivekananda*, 1948, p. 65.

the Swami saw it as the earth's most privileged nation. The dollar, he said, supplied the place of caste in this country, and was capable of doing anything. America had more laws than any other nation, but they were little observed. In religion Americans practised either hypocrisy or fanaticism. He was convinced that they needed more spiritual civilization and the Indians more material.

'It will take a long time for the Westerners to understand the higher spirituality,' he wrote. 'If a religion brings them money, or health, or beauty, or long life, they will all flock to it, otherwise not.'⁵

He would almost certainly have considered the social and political ills that now afflict us as the inevitable consequences of the self-indulgence, the lawlessness, the hypocrisy and the lack of spirituality he observed in the 1890s. Narcotics addiction, crime, uninhibited pre-marital and extra-marital sex, mental illness now at an all-time high, insurrections in once peaceful cities; are these not the results of symptoms he recognized and pointed out more than seventy years ago? He also noted that although the wages of labour were the highest in the world, the fight between labour and capital was constant.

During that first journey to the West the Swami had a profound feeling of foreboding, a presentiment of tragic events to follow. 'Europe is on the edge of a volcano,' he said. 'If the fire is not extinguished by a flood of spirituality it will erupt.'⁶ To Sister Nivedita he confided his premonitory fears. Social life in the West, he told her, was like a peal of laughter, but underneath it was a wail that ended in a sob. The fun and frivolity were all on the surface, and actually it was full of tragic intensity.⁷

Perhaps the Swami's popularity would have been more widespread—and his influence short-lived—if he had preached an easier gospel. But the religion he taught was anything but easy in practice. The lectures he gave before his American audiences aimed at a spirituality that could never be anything but a slow growth. He never promised quick, showy results. He spoke much of strength through control of the mind. He spoke of renunciation as opposed to self-indulgence. He spoke of non-resistance. And he spoke of realization. These, he assured his listeners, are all attainable in this life, and he painted vivid pictures of their rewards. But he was just as definite about the long and laborious practice they entailed. Restraint, he warned, does not come in a day, but by long continued practice. How does one obtain control over his mind? 'It is a tremendous work, not to be done in a day. Only after a patient, continuous struggle for years can we succeed.'⁸ Renunciation, he warned, is even more difficult. It comes after one has fulfilled his desire for pleasure and power and found them disillusioning. Until then one cannot reach a state of calmness, serenity and self-surrender. But few ever reach that stage. 'I do not know if I have seen twenty persons in my life who are really calm and non-resisting, and I have travelled over half the world.'⁹

Obviously such religion could make no appeal to the masses. It was for the few and for the very few. He took his stand, as Sister Nivedita has said, in what was noblest and best in those he sought out, and his search was for followers who could also be leaders. 'Give me a genuine man,' he said in a letter to a friend, 'I do not want masses of converts'.¹⁰ Like other

⁵ *Letters*, p. 124.

⁶ Romain Rolland: *Life of Vivekananda*, 1947, p. 166.

⁷ *Ibid.*, p. 165.

⁸ *The Complete Works*, Vol. I, p. 175.

⁹ *Ibid.*, pp. 40-41.

¹⁰ *Letters*, p. 174.

great teachers he believed in the power of the few dedicated persons to transform the many. 'A handful of men can throw the world off its hinges, provided they are united in thought, word and deed.'¹¹

It could not have been difficult for a commanding personality like Vivekananda to attract followers. It must often have been more difficult to discourage those not suited to his high requirements. But he knew intuitively those who would best serve his needs. 'Through the mercy of Ramakrishna,' he wrote to Mrs. Bull, 'my instinct "sizes up" almost infallibly a human face as soon as I see it.'¹² His followers must first of all be pure. They must be born leaders. They must be without any taint of selfishness or jealousy, and they must also be patient and persevering.

In 1900 Sir Ernest Shackleton, the famous Antarctic explorer, placed a small boxed advertisement in the *London Times*. It read: 'Men wanted for hazardous journey. Small wages, bitter cold, long months of complete darkness, constant danger, safe return doubtful. Honour and recognition in case of success.' In spite of this bleak prospect, men responded from all parts of England. What did Swami Vivekananda offer as a reward for the far rarer qualifications he demanded? The thought could hardly have occurred to him. The reward was in the service itself. Those who followed him lived lives of hardship with few comforts and conveniences, not even worldly honour or recognition. Yet followers came to him by the score from three continents.

The first impact the Swami made upon a person or an audience was impressive, but he had to be seen and heard for one to feel the full force of his personality. He was a man of heroic proportions, far greater

than life-size. Those who know him only through his writings can have little idea of the intense interest his presence aroused even among the reserved and well-bred New Englanders in whose homes he was entertained during the weeks immediately preceding the opening of the Parliament of Religions. He was young, learned, handsome and already regarded by many as a saint. He had the look, Sister Nivedita later wrote, 'of mingled gentleness and loftiness that one sees on the faces of those who live much in meditation, that look, perhaps, that Raphael has painted for us on the brow of the Sistine Child.'¹³ And his voice when he chanted Sanskrit verses, reminded her of Gregorian music in the churches of England. One friend described his 'unlimitedness': 'I could never touch the bottom—or top—or sides. The amazing size of him! Oh, such natures make one so free.'¹⁴ A lesser man would have had his head turned by the adulation that seemed about to engulf the Swami. But his head was not turned. Great power and great humility were co-tenants in this great soul. One American lady said he impressed her as having no ego at all. The adulation was something to be endured but not enjoyed. He never forgot for an instant the mission he had been given by his Master, Sri Ramakrishna.

The precepts he taught were, of course, the precepts of perfection, and the men and women he selected as leaders were those in whom he recognized a divine discontent with the world. His search was for that 'true spirituality' which Sister Nivedita was quick to learn must be contemptuous and intolerant of the things of this world.¹⁵ To Sister Nivedita, when she was still Miss

¹¹ *The Complete Works*, Vol. I,

¹² *Letters*, p. 219.

¹³ *The Master As I Saw Him*, 1963, pp. 4-5.

¹⁴ *Vivekananda, A Biography in Pictures*, Advaita Ashrama, 1966, p. 58.

¹⁵ Vide: *The Master As I Saw Him*, p. 31.

Margaret Noble, he wrote : 'It is no superstition with you, I am sure, you have the making in you of a world-mover, and others will also come. Bold words and bolder deeds are what we want. Awake, awake, great one! The world is burning with misery. Can you sleep?'¹⁶

Weakness is the cause of all suffering, the Swami told his American audiences. People lie, steal, kill and commit other crimes because they are weak. Strength is the only medicine that will cure this disease. One becomes strong through mastery of one's own mind. With persistent practice one can learn to concentrate the mind and eventually control it.¹⁷

Children, he pointed out, are always being told to be good, not to lie and not to steal; but no one ever tells them how they can avoid doing such things. Why should they not steal?¹⁸ Today he might ask why they should not cheat in examinations, practise violence, take narcotics, pilfer merchandise in department stores, and do so many other awful things. Until mastery of the mind is taught, children will not learn how to behave morally as a matter of intent.

The Swami was not suggesting that the parents of these children acted morally as a matter of intent. He believed that people in general are scarcely more moral than the animals. They are only held down by the whips of society. He spelled it out bluntly in a lecture: 'If society said today "I will not punish you if you steal", we should just make a rush for each other's property. It is the policeman that makes us moral, and we are really little better than animals. We understand how much this is so in the secret of our own hearts.'¹⁹

¹⁶ *Letters*, p. 321.

¹⁷ Vide : *The Complete Works*, Vol. II, 1963, p. 198.

¹⁸ Vide : *The Complete Works*, Vol. I, p. 171.

¹⁹ *The Complete Works*, Vol. II, p. 164.

He might have pointed out that the counsel of many parents is ignored or rejected because it is so much at odds with their own behaviour. They have failed to practise what they preach. He would have recognized the revolutionary movements among so many young people as a reaction against the meaninglessness of a culture that has no solid spiritual foundation. Might he not have seen even the extremes of eccentric behaviour in our youth as a misdirected spiritual quest, a search for the ocean up the river?

Swami Vivekananda regarded self-restraint as the greatest manifestation of power, and the foundation of religion. Love, truth, and unselfishness can only be won through control of the mind. What we think we become. Evil thoughts will determine our actions in spite of all we can do to prevent it. Our pious pretensions will only stamp us as hypocrites, for the character formed by evil thoughts will express itself in hatred and violence. Talk of love will deceive no one if there is no real love in our hearts. Śrī Kṛṣṇa called Arjuna a hypocrite because he saw his unwillingness to do battle with his kinsmen as cowardice and not as love: 'Thou talkest like a wise man, but thy actions betray thee to be a coward; therefore stand up and fight!'²⁰ The love of God and our neighbours can only be won through self-discipline and daily practice. It cannot be obtained by church attendance and assent to religious teachings. We are weak because we have failed to practise the daily restraints real religion imposes on the passions and the ego.

The Swami would not have been deceived by the pseudo-theological jargon of the 'new morality'. He would certainly not have agreed with some of today's teachers of ethics that evil means may be

²⁰ *The Complete Works*, Vol. I, p. 39.

used to attain a good end. He would not have granted that the end justifies the means. He would have found the ethicist's deliberate compassion tainted with ego. In spite of his good intentions he would have regarded him as an ignorant blunderer in people's lives; a man who, with no direct experience of Reality, could not resist meddling in the moral and religious problems of his neighbours. And he would have been genuinely shocked to learn that apologists of the new morality are convinced that Christ's love, like their own, was not a thing of the inner feeling and the full heart, but mere benevolence and good will. He often warned against listening to anyone teach religion who did not manifest the highest ideal. To describe the love of Jesus as mere benevolence and good will would to him have been to degrade the ideal. All codes of ethics, he said, must be based on renunciation.²¹ And he was uncompromising in his insistence upon the whole purpose of ethics:

'Utilitarian standards cannot explain the ethical relations of men, for in the first place we cannot derive any ethical laws from considerations of utility. Without the supernatural sanction, as it is called, or the perception of the superconscious, as I prefer to term it, there can be no ethics. Without the struggle towards the Infinite, there can be no ideal. Any system that wants to bind men down to the limits of their own societies is not able to find an explanation for the ethical laws of mankind.'²²

Swami Vivekananda's basic message, like the messages of all great teachers, was for the few, and he wanted these to exemplify the highest ideal in their own lives. He didn't perhaps expect his message to reach directly into the lives of those who needed

bread more than they needed religion. He recognized that all persons do not have spiritual hunger. But he knew that in time all could be raised to higher levels of understanding, and eventually learn the meaning of life for themselves. Meanwhile there were practical ways of helping those who were not ready for religion. Something of his plan for the poor and suffering millions of India was revealed in a letter to the Maharaja of Mysore:

'There are thousands of single-minded, self-sacrificing sannyasins in our country, going from village to village, teaching religion. If a part of them can be organized as teachers of secular things also, they will go from place to place, from door to door, not only preaching but teaching also. Suppose two of these men go to a village in the evening with a camera, a globe, some maps, etc. They can teach a great deal of astronomy and geography to the ignorant. By telling stories about different nations, they can give the poor a hundred times more information through the ear than they can get in a lifetime through books. This requires an organization, which again means money. Men enough there are in India to work out this plan, but alas! they have no money... After seeking help in my own country and failing to get any sympathy from the rich, I came to this country through your Highness' aid.'²³

Doing good to others was the one universal religion, he wrote in an encouraging letter to his fellow disciple, Swami Brahmananda. Doctrines and dogmas, he said, have no power to touch the heart. But men and women, young and old, can grasp the religion of one who lives the life of it.²⁴

'The more heart you will be able to manifest the greater will be the victory you

²¹ Vide: *The Complete Works*, Vol. II, p. 62.

²² Ibid., p. 63.

²³ *Letters*, p. 110.

²⁴ Vide: *Letters*, p. 401.

achieve,' he wrote to Swami Akhandananda. 'It is only a few that understand the language of the brain, but everyone, from the Creator down to a clump of grass, understands the language that comes from the heart.'²⁵

'Only one idea was burning in my brain,' he wrote from India in the summer of 1897, 'to start the machine for elevating the Indian masses, and that I have succeeded in doing to a certain extent.'²⁶

His letters alone reveal the immense load of work that he willingly undertook in his efforts to 'start the machine.' The whole of his life had been a preparation for the task which in so short a time destroyed his health. The goals he set for others were trifling compared with those he set for himself. He undertook an enormous program of lectures, meetings and organizational work in America and England, while he scouted out potential leaders; carried on an extensive correspondence with scores of men and women from the poor and humble to the rich and powerful; raised the money and did the basic planning for the Ramakrishna Order; planned Belur Math and Advaita Ashrama, and gave help, encouragement and spiritual guidance to thousands.

What did Swami Vivekananda contribute to the spiritual life of America during the years he spent here? He was an honoured and respected visitor in many American homes. He made his home, at one time or another, in many of our great cities, among them Boston, Chicago, Detroit, Los Angeles, New York and San Francisco. He understood Americans and made many warm and lasting friendships among them. If he pointed out shortcomings he did no less for his fellow Indians. But he gave encouragement and help to both. He established

Vedanta Societies in New York and San Francisco. He defined and spelled out the meaning and significance of Vedanta in lectures which have become an important part of its literature in modern times. He exemplified the highest of these teachings in his own life and person, and in doing so attracted disciples and devoted followers wherever he went. He cultivated ground that is even now bearing fruit and will be increasingly productive in the years to come. He taught that in helping others we help ourselves, and gave utterance to many expressions among which the following is characteristic:

'Helping others physically, by removing their physical needs, is indeed great; but the help is greater according as the need is greater and according as the help is far-reaching. If a man's wants can be removed for an hour, it is helping him indeed; if his wants can be removed for a year, it will be more help to him; but if his wants can be removed for ever, it is surely the greatest help that can be given him.

'Spiritual knowledge is the only thing that can destroy our miseries for ever; any other knowledge satisfies wants only for a time. It is only with the knowledge of the Spirit that the root cause of want is annihilated for ever; so helping man spiritually is the highest help that can be given to him. He who gives man spiritual knowledge is the greatest benefactor of mankind, and as such we always find that those were the most powerful men who helped man in his spiritual needs, because spirituality is the true basis of all our activities in life.'²⁷

Was he unconsciously describing what he himself was doing?

²⁵ *Letters*, p. 440.

²⁶ *Ibid.*, p. 399.

²⁷ *The Complete Works*, Vol. I, p. 52.

MUSINGS OF THE MUSAFIR

ON THAT FASCINATING PROBLEM: BRAIN-DRAIN

If the hooded snake had no poison people would have owned it as one of the most beautiful things of the world. If brain-drain did not hurt your national projects, you would agree with this Wanderer that it is the most fascinating problem of contemporary living on this little mud puddle of our hurtling around in infinite space. However, Musafir can suggest to you the simplest method of stopping brain-drain altogether: do not issue passports to nationals between eighteen and sixty, if you are sure they have brains! And brain-drain will stop after staggering like a car running out of gas. But this man challenges you: you will never venture to do it, for the simple reason that you will then kill freedom and democracy. Therefore, in a sense, the problem of brain-drain is the problem of democracy and freedom. Countries ruled by authoritarian governments alone can do without having to go in for this problem.

Therefore, it augurs well that people do not go head-foremost to stop brain-drain, for it shows love for freedom and democracy is yet in the world.

This fascinating problem has many interesting and withal intriguing facets which demand bold, open-minded, large-hearted and deep going analytical thinking if we were to handle it in a creative manner. In considering this issue we must never forget that humanity's future is not in the direction of narrowing down circles of human movements. We are living not only in a time of global criss-crossing of communications but also dreaming of colonization in some available where in the outer space.

Idealistically speaking, it is good to remember that human civilization as we

know it today is in a sense a product of millennial brain-drain, and blood-drain so to say, flowing down the arches of times, if you do not define 'brain' in too smarting a way and 'drain' in too stinking a manner.

Modern America is truly a nation of immigrants,—in fact President Kennedy wrote a small book with that title—in other words, a product of brain-drain. More conspicuously so is today's Israel though brain-drain in Israel flowed in specifically racial lines. Examples, therefore, are not wanting of brain-drain getting crystalized as it were into purposive historic results.

Why then does the problem cause us so much concern today? There are several reasons:

1. First, we do not always fully grasp the trends and purposes of vast human movement on this planet, and remember that brain-drain is a continuing phenomenon in history and needed one too, from the standpoint of the growth of transnational humanity.
2. Second, we have placed too much value on brains, so called.
3. Third, there is a fear that a growing hegemony of scientific power may cause a new and more pernicious enslavement of millions of men at the hands of a few highly developed brains.
4. Fourth, a counterblast of declining colonialism is blowing over the developing nations in the form of a suction process which has been whisking away talents from a country and tending to leave it dry of prospects.
5. Fifth, everybody seems to realize unlike millennial brain-drain of history, in today's brain-drain an element of unpunishable and yet formidable inter-

national intellectual piracy is involved.

Realistically speaking, what indeed is the quality of the brains of those people who for pelf and pride or worse are too willing to sacrifice the interests of their country enshrined in themselves for unqualified selfish pursuits? Is the going away of such sons and daughters,—who being brought up and educated well at the expenses of the country do not have any sense of moral obligation for serving their motherland—really a great loss to the nation? What specimens of human beings is a nation really losing in such deserters of the country to feel so much concerned about? Perhaps it is better they went to the heaven of their choosing, for it will be good for democracy to acknowledge their right to be unpatriotic and also known to be so. From various stand-points it is better not to turn the country into a vast prison-house of unwilling talents. In freedom plenty of indigenous talents will grow in every country.

Those who run away from their own countries too readily to sell their talents in the open market may not often know how, caught in the superfine invisible net of sophistication in a highly mechanized society, they will increasingly become more and more confirmed captives of money-power of a foreign land. When they clearly and comprehensively think of the whole situation they might be opting for, they will discover that it is not too brainy a decision to be a drained brain. What will be the predicament of these brainy immigrants to foreign lands when in case of a war the land of their adoption is in the opposite camp ranged against the land of their birth? Will they not be the most suspected and closely guarded well paid prisoners—grinned at but not trusted at all—, in a gilded gaol of affluence? Then, what will be their *de facto* position in the new society even if they are readily

taken in as citizens? Will they have the reality of equality of rights with born inhabitants of that country? If they marry the nationals of the adopted country what exactly will be the cultural roots of their children except the shared dichotomy in the parents' hearts? Imported brainy workers may also be nearly sure to have to constantly experience the indignity of getting less pay for equal merit and work in comparison to the born nationals of the country. Enthusiastic deserters of their motherland will not lose anything except their imbalance for calmly pondering on these aspects of their contemplated venture.

Importing countries of drained brains may not be too wise to be too cherry on their bargain if they looked beyond their nose into the future. Standing in the peace museum of Hiroshima, facing the vivid and awful photos and relics of destruction by the atomic bomb, which claimed nearly 70,000 souls, Musafir remembers how stunningly he realized the fact that in today's world the most destructive things were brains dissociated from soul and heart. Those countries which are indiscriminately importing brains, after having their run, may very well have to find engines of tyranny to get rid of imported brains, for they will have surely realized the fact that too many brains, which were actuated by most sordid sort of selfish pursuits are not wonderful things to have in any country. A bottle-neck of brains will be no good either for the necks or for brains of those who rush to become prisoners of affluence.

Those who encourage brain-drain by scattering money may sooner than feared know that too much brain and with too little heart accompanying, could create unpredictable and insufferable situation in society. Musafir would not be surprised at all if within a quarter of a century the im-

porting countries of brain are compelled by their taxpayers to enact laws prohibiting import of brain. The initiative will in all probability come for the native scientists of the country when they will have to face superior brains from among the imported and the resultant competition. They will hate from the bottom of their hearts purchased superiority in others and cry for face-saving tariff. Other citizens also will vociferously support this demand when they will discover that importing brain in effect meant importing a motley crowd of the most crudely selfish type of people in the world who were too clever to be patriotic to their land of birth and too undependable to be loyal to their adopted countries. When this discovery will be complete, the brainy immigrants will be the most despised people in the world.

In discussing brain-drain in a national assembly or world forum we need have absolutely clear terms of reference, so that the problem may be clenched between forks of right thinking. We must also be clear about what is not brain-drain. It is better the definition of brain-drain is got cleared in the most representative assembly of the UN so that it may have widest possible unanimous acceptance among the member nations.

Genuine cases of brain-drain are those instances of the deserters of the motherland, who seek higher monetary remuneration for their work than their own land's economy can pay, and hence opt for leaving the country purely for fulfilling selfish purposes. In this group are also to be included those people who after receiving higher education in affluent countries refuse to return to motherland on the plea that it cannot give them opportunities commensurate with their talents for their advanced type of work and the money they deserve. Such persons most brutally deny their own responsibilities for creating better

opportunities for all concerned in the country.

But the migration of surplus brains such as the unemployed engineers of India can by no stretch of imagination be categorized as brain-drain. There are many developing countries in the world which have not sufficient number of engineers. If they opt to go and serve those countries it will be well with all concerned. It is a wonderful situation where the personal and collective needs ideally meet with ideal beneficent results. But if nuclear physicists of Egypt, Pakistan or India, choose to run away to America, how could these countries watch the sight with equanimity, when their projects into which they poured money with great difficulty fall through? In such cases there will be genuine brain-drain.

It is to be realized that in the problem of brain-drain are involved several cross-purposes of homo-sapiens viz:

1. The purpose of the individual to exploit the resources of the world for his self-fulfilment.
2. The purpose of the nation to utilize the home-grown intellects for national self-development.
3. The purpose of the affluent nations to have hired brain-labourers to man the engines of their affluence.
4. The propose of destiny for shuffling various races for cross fertilization for the production of supra-racial humanity.

It is interesting to watch man caught in the tangle of these cross-purposes and struggling to extricate himself.

In the sitting of Castasia, the Conference on Application of Science and Technology to development of Asia, held in Delhi on August 13, 1968, this involvement of cross-purposes in the problem was partially reflected. It was reported in the press (*Vide Northern India Patrika*, August 15, 1968, p. 4.

'While the Afganisthan led one school of thought that free movement of scientists should not be hindered in the interest of mankind at large and of science itself, critics like Ceylon and Burma questioned the wisdom of allowing talents to migrate which could create additional wealth and be of benefit to less fortunate brethren in the respective developing country.

'Ceylon in fact reminded the scientists of their "Primary duties" to serve the motherland and went on to enjoin on the donor government to take the question of compensation with the beneficiary government.

'It was suggested by Afganisthan, as an alternative to "hindrance" on movement of talents that scientists migrating for pecuniary advantages should be directed to reimburse society for the expenses of educating them.'

No sober thinking person will be able to lightly brush aside any of the arguments for or against brain-drain.

The solution of the problem of brain-drain cannot be got by pressing a button. It will be as difficult as getting sufficiently civilized to find a world government feasible. In seeking the solution of this problem, mankind will have to move forward and inward. The solution of brain-drain is in expanding our hearts so much as to find the entire world as our own. Mankind cannot any more recapture the self-sufficiency of tribal existence. It must endure the pangs of breaking up homes known and making homes in the unknown. This process of tearing up attachments through selfish media may feel awesome, but who could vouchsafe that Destiny is not bringing about something grand through it?

Brain-drain proves that we need the world and the world needs us. That is not a bad bargain in growing world of inter-dependence. But as the Prime Minister of India very thoughtfully pointed out in her inaugural speech to Castasia Conference held in Delhi on August 9, 1968: 'Interdependence can be meaningful and

mutually beneficial only if it arises out of independence'. Yet the point remains that you do not go back somewhere in an empty hall of history to start writing on a new slate with an unbroken piece of chalk. We are here and we have to go ahead from here. To be sure no one can stop brain-drain without causing terrific cerebral haemorrhage in the process of the evolution of human civilization. Instead of trying to do the impossible by way of stopping brain-drain altogether, it should be rationalized and given a purposive direction to in terms of human needs and aspirations.

If we are not out to set back the clock of history, we can only hold ourselves ready for finding a global solution of the problem. And UN with its specialized agencies is the human organization through which this solution should be sought.

Besides having a world register of scientists (or rather brains) UNESCO may develop an active clearing house scientists and regulate the movement of talents with an eye upon proper distribution in accordance with developing needs of various countries. It should not be a mystical distribution of adding unto him who hath and taking from him who hath not. If the member states of UN are honest in their purpose of being mutually helpful why should it be impossible to respect every country's true need so far the general pool of world scientists would permit on a just agreed basis?

On the moral plane also this question will have to be decided on the world level: will the world opinion sanction the sacrifice of the collective interest of a nation at the altar of the wilful selfish interest of the individual? Will the world opinion approve of the piracy of intellect through the power of money in view of the fact that this will sharply retard the freedom movement all over the world? Even on world level we will do well not to forget that human beings

have not yet outgrown the nursery needs of nationalism. Patriotism is not the brightest virtue for the fully grown. Nor is it a sin for millions of people who have not yet started to grow in world-consciousness. A baby cannot grow on the shining table of General Assembly of the United Nations. It needs its mother, however poor she may be.

If laissez-faire days are all gone in all spheres of life, could it be beneficial to keep the brain market open to tycoons of industry? What are the world leaders of thought doing to prevent a new enslavement of man, a much more pernicious one than colonialism?

Looking at the horizon of human possibilities Musafir feels: perhaps this phenomenon of brain-drain is slowly but surely building up a new transnational humanity, the socio-economic, cultural, anthropological and even biological implications of which will defy all narrow, small-minded,

chicken-hearted and timid handling of the issues. Men must swim with the situation and while swimming and swallowing some water give it such a direction as may be fruitful to the requirements of highest collective possibilities of mankind, which alone ultimately will prove to be realistic.

The urge to go away from home for self-experience and self-fulfilment of one's understanding is no new poetry. Its ancient rhythm is known to man. The new situation demands that we may not wound the world to save the home, nor kill the home in order to serve the world for the world is home.

In trying to solve the problem of brain-drain, which is essentially the problem of freedom and democracy we must have in view the higher purposes of both so that we may not kill the bird to save the egg, or destroy the egg and not have the bird at all.

NOTES AND COMMENTS

IN THIS NUMBER

Swami Turiyananda, a direct disciple of Sri Ramakrishna, did not leave any written work. But his letters have proved themselves to be an abiding source of spiritual inspiration and guidance. The letter published in this issue is translated from original Bengali.

The editorial deals with a problem with which multitudes of good-hearted people wrestle today all over the world.

Sri Sankaracharya, the great saint-philosopher of Monistic Vedanta (A.D. 788-820) imparted his religio-philosophical teachings through many inspiring metrical compositions, besides his enormous com-

mentaries on the Upanishads, the Brahmasutras and the Bhagavad Gita. 'Anatmasri-Vigarhanam' is one such composition. An attempt has been made to make the rendering more readable than literal.

We are introducing in this issue a new feature captioned: 'What inspires me most in Holy Mother's life', which will continue in issues to come. We are sure our readers will notice the freshness of the tender graces and intimacy of this international meet in Holy Mother's world-wide parlour. Coming across the oceans how wonderfully they feel at home here in the exalted inspiration of one who had simply all love for everyone. The writers in this issue are:

Mrs. Indira Chakravarty, wife of Sri B.

N. Chakravarty, Governor of Haryana, India.

Elinor Hill, a student of Vedanta in California, U.S.A.

Swami Vidyatmananda, a monk of the Ramakrishna Order, now working at the Centre Vedantique Ramakrishna, Gretz, France.

This meet we may hope will continue for quite a while in these columns.

The entire mankind today urgently needs some clear, cohesive and creative thinking on what exactly makes for true welfare of students in terms of living, growing and attaining self-fulfilment in the complex contexts of the present day world. To this end we intend to publish a number of articles on 'The True Welfare of Students'.

Can one be scientific and yet spiritual? On the answer to this crucial question largely depends the character of mankind's future. On this theme, therefore, earnest thinking is called for. Swami Tapasyananda, a distinguished senior monk of the Ramakrishna Order, and Head of Sri Ramakrishna Ashrama, Trivandrum, in his article 'Science and Spirituality', shows through deep-going analysis that between true science and true spirituality there is no real opposition. This article which is based on a discussion held on All India Radio, Trivandrum, we hope, will stimulate much needed thinking on the subject.

The 75th anniversary of the Parliament of Religions in which Swami Vivekananda made history was celebrated on September 11, 1968 under the auspices of the Advaita Ashrama in Calcutta. The speech delivered on the occasion by Sri Dharma Vira, the Governor of West Bengal as the Chief Guest in the function is being presented here in 'Seventy-five years since 1893.'

'If Swami Vivekananda were now in America' by Mr. C. H. MacLachlan, a member of the Vedanta Society of New York, will be read with interest in view of the fact that this one happens to be the 75th year after Swami Vivekananda's historic work at the Parliament of Religions held in 1893.

'Musafir' who has visited our columns before muses this time on what he calls 'that fascinating problem—brain-drain' though the problem is usually regarded as baffling.

SCIENTISM AND SANITY

The Council of Scientific and Industrial Research (CSIR), India's premier research body celebrated its Silver Jubilee on the 10th August, 1968. From mere two laboratories in 1947, India has today more than thirty national laboratories. As the President of India pointed out while inaugurating the celebrations in New Delhi:

'Not only are these laboratories devoted to the so called conventional disciplines, but specialised fields like mechanical engineering, aeronautics, scientific documentation, roads, buildings, electrochemicals, geophysics and oceanography are being dealt with by separate organizations.'

The President further remarked that the CSIR has also invested the scientists with the necessary self-respect and stature for contributing significantly to the nation's growth. The Council would look back with some pride to the fact that apart from its promotion of the scientific climate, it had developed the knowledge and national resources so essential to develop industry (Vide: *The Hindu*, August 11, 1968). The Council has so far released about 240 processes to the industries for commercial exploitation.

One may say with due modesty: science has nearly come of age in India. In bringing about the steady progress of science in India besides the contribution of many dedicated scientists one name comes to everybody's mind—Pandit Jawaharlal Nehru. This development of science in modern India is considerably due to his vision and enthusiasm. Even in the most dismal days of India's internal situation and economy Pandit Nehru steadily kept on protecting and feeding scientific efforts with the affection of a discerning mother. The nation is therefore deeply grateful to him and the dedicated scientists of the country for this.

Further and speedy development of science in India is pretty assured. This is time India adopts and initiates certain measures to keep scientific development in perspective in order to be sure that in this land scientism may never get dissociated from sanity due to exigencies of situations or in response to pressures brought on science either by the government or by makers of money.

In India, where great enthusiasm prevails in knowledgable quarters for development of sciences, there needs to be greater awareness of the formidable problems scientific development brought to the West. It is possible at this stage of development in India, to plan further development in a way which may exclude the necessity of having to go through the same problems plaguing the West. It is possible to learn from the experiences of the West and save this nation from avoidable sufferings of the similar type. That is, however, not to say that India will not be free to make her own mistakes for the sake of learning it the hard way. But there is such a thing as time-factor which may ill-support this costly luxury.

We may only mention here two patterns of the problems, which India, for the matter of that any other developing nation, has to guard against.

The first need is to safeguard the integrity of science; the second is to safeguard the sanity of science.

The enslavement of scientists to politicians and industrialists has gone so far in the West as to set in motion serious thinking among scientists themselves as to how to safeguard the integrity of science.

The American Association for the Advancement of Science's Committee on Science in the Promotion of Human Welfare, in an important document entitled 'Integrity of Science', dated December 31, 1964, says in the section of 'The Responsibilities of Scientists and of Society':

'Under the pressure of insistant social demands there have been serious erosions in the integrity of science. This situation is dangerous both for science and society. If society is to enter safely into the new age of science, steps must be taken to strengthen the competence of science as a reliable guide to nature at its source—the integrity of science. Scientists have an inescapable responsibility to maintain the integrity of science; this is required by their own duties to their own disciplines and toward society.'

The monograph concludes with these considered words of warning:

'In its self-interest, society must respect, and indeed encourage, the integrity of science. Too often science is regarded only as a means of satisfying immediate social demands, and such demands sometimes produce pressures which erode the integrity of science. Society must recognize more clearly than it does now, that such pressures are self-defeating, and, given the hazards involved in a faulty understanding of the powers of modern science, exceedingly dangerous as well. 'If scientists want to strengthen the integrity of science, and if citizens have to respect the importance of the integrity of science to society, we can enter the new age of science in the hope that it will probably serve the welfare of man.'

The wisdom contained in the words quoted above should be pondered over by India and other developing nations devoted to scientific advancement for the welfare of man.

The Prime Minister of India announced at the CSIR silver jubilee function the reconstitution of the Scientific Advisory Committee to the Cabinet with a Planning Commission member as the Chairman. The new Committee,—to be called the Committee on Science and Technology—will include scientists and technologists and will have the Cabinet Secretary as its Vice-Chairman to provide link between the administrative machinery and scientific bodies. The aim of appointing the Planning Commission member as Chairman, we are given to understand, is to have a strong link between research and economic planning.

How far such a strong link will serve the purpose of scientific development remains to be seen. Administrators will always be pragmatic in their approach to things and in a hurry to see and show quick results. This functional habit of administration may in all probability always keep up a kind of brooding pressure on the scientific personnel. Too intimate a contact with the Cabinet may not be the best aid for the growth of science. Healthy scientific developments can take place only in the high degree of enjoyed academic liberty and due emphases on the cultivation of pure sciences so called, besides the natural addiction to applied sciences.

So this 'strong link between research and economic planning' has to be carefully watched. The situation should be reviewed after five years, after giving the new arrangement a fair trial.

What developed science has reduced man to and what awful apprehension it has brought home for him in highly sophisticated and scientifically advanced societies are

not the common knowledge of common man in developing countries. Here we are giving some relevant extracts from a disturbing book entitled *Man Alone*:

'Today, as Danid Bell observes, a man can stop a machine or wreck it. But with automation that power will be lost for good, except perhaps for a small elite of engineers who will be busy designing and tending the machines of the future. As Lewis Mumford writes in the *Transformation of Man*, "modern man has already depersonalized himself so effectively that he is no longer man enough to stand up to his machines." Looking ahead Mumford warns, "By the perfection of the automation man will become completely alienated from the world and reduced to nullity—the kingdom and the power and the glory now belongs to machine".' (p. 27)*

Further and more disturbingly:

'Our view, however, has been that alienation in modern society represents not a change of degree but of kind. Here we borrow the words of Eric Kahler who emphasizes that "what we are concerned with . . . is . . . not inhumanity of the human form, but a-humanity, a phenomenon of rather recent date." This a-humanity, this break-down of distinctly human qualities and values, culminates in such horrors as the A-bomb or the concentration camps, the sudden slump of an over wrought civilization into that strange systematized bestiality." As Kahler points out, "the horrors of the Nazi regime, its use of the most up-to-date techniques for atrocities of the lowest, sub-human, indeed sub-bestial kind, are in some way related to the subtlest intellectual experiences manifesting themselves in the arts and the sciences." To Kahler, over civilization and concomitant de-humanization are the most critical problems of our age.' (p. 48)

* Vide: *Man Alone: Alienation in Modern Society* Edited, with an introduction by Eric and Mary Josephson, Published by Dell Publishing Co., INC., 750 Third Avenue, New York 17, 1962,

These words have depicted in vivid if not lurid terms the direst problems associated with development of sciences. Those of the human family who are right now being carried through these experiences have intelligently sounded warning which the developing nations will do well to listen to and do something about. It is no wisdom to begin thinking about a problem when it has started twisting our necks.

To be sure, there is no going back for man to the days of tools of stone. Man has entered the nuclear age. Those who want to stay independent in an interdependent world will have to master nuclear energy. But then there are those fears of over-civilization. This problem has to be squarely faced by frontally going ahead with inbuilt wisdom of mastery over men's own inner nature.

Time is ripe for mankind to clearly realize the needed mutuality between science and religion for a sane future of the world.

Einstein said in an epigram: 'Science without religion is lame, religion without science is blind'.¹ The world badly needs to reduce this wisdom into viable patterns of living.

In some countries in the world, specially in Europe at one stage science had to encounter stiff opposition from entrenched religion. One author describes this warfare in a book² of thousand pages. Fortunately this has not been the case in some developing countries, specially in India. In India scientific development not only did not encounter any mentionable opposition, on the other hand, at the close of 19th century, it was a transfigured man of God who gave most powerful impetus to the cultivation of

sciences in India. We mean Swami Vivekananda. This signaled something deeply fortunate in that India had not to go through those wasteful, self-cancelling, infighting of religion and science in a nation. Vivekananda urged before the dawn of the 20th century:

'What we need is to study, *independent of foreign control*, different branches of knowledge that is our own, and with it the English language and Western science; we need technical education and all else which may develop industries...'¹

This potent courtesy of the men of God towards science needs to be reciprocated by men of science for the benefit of society. Great scientists of the world have not hesitated to bow before the ultimate wonder of the universe and stand mutely before the ineffable.

But some scientists sometimes choose to speak of religion and philosophy in manner as though but for them science would have transformed the world into paradise. One highly venerated Indian scientist is reported to have said at Calcutta the other day (on August 10, 1968): '... it was unfortunate that in India even today the legacy of the ancient philosophy of the development of soul at the expense of worldly benefit still persists resulting in the lack of progress in the development of science.' (Vide: *Northern India Patrika*, August 12, 1968).

From what we have quoted from the book '*Man Alone*' and if we just look around the world it will be clear that scientific developments when uninspired by spiritual insight could be disastrous for man. What is needed really is the going hand in hand of scientific knowledge and spiritual wisdom. There is no insuperable reason why this cannot be done.

For making this possible, it is necessary that we carefully preserve every iota of the spiritual heritage of the nation. 'The

¹ Vide: *Out of My Later Years*; Philosophical Library, New York, 1950, p. 26.

² Vide: Dr. Andrew D. White: *A History of the warfare of science with Theology in Christendom*, George Braziller, New York, 1955.

¹ 'India and Her Problems' p. 59.

legacy of the ancient philosophy of the development of the soul' however much mixed up it may be with some forms of negativism, is essentially the most precious possession of this land, nay of mankind, from which other advanced nations have started claiming their share. It is too late in the day to claim self-sufficiency for science in providing meaningful future for man. At this stage let us not start decrying what matters and start worshipping matter alone as though unaided and uninspired knowledge of science could save India any more than it can save any other country.

If we are not anxious to be fools of science we must save our liberation-mindedness, however superstitions it might look on the surface and however mixed up it may be with clumsy-looking practices. After all, science too was never without its own superstitions. No one, however, stands for superstitions. But how do we save the grains of gold which are mixed up with dust particles without being patient with the mixture? An ancient civilization cannot have a stream lined attic without being imprudent.

Some suggestions are here made for sane advancement of science in developing countries:

1. Every developing nation should try its best to see that a new religion-vs.-science dichotomy is not created in people's mind through wrong kind of preaching either by leaders of science or of religion. That will be unnecessary wastage of human energy, resulting in confusion and misery.
2. Every country needs to be flooded with scientific ideas no less than true spiritual ideals. For doing this effectively we need to catch in human beings young when they are yet children, both for science and religion. It may be a beneficial idea to impart audio-visual knowledge by way of nervous

association of religion cum science through the same media. Occasionally Bāla-Vijñāna-Dharma-Melā,— Children's fair of science and religion, the details of which can be worked out by imaginative persons—may be organized.

3. India and other developing nations will do well to have attached to their research organizations a department for specific study of the history of the development of sciences and its effect on human society in the world and in the particular country.
4. Development of sciences have largely created the most complicated problems of urbanization in the technically advanced countries. Developing countries may very well learn from the sufferers how better they could plan their scientific development without repeating the same problems of urbanization for themselves.
5. Over-development of sciences in some countries has been exhausting national resources of the world in manner as if the present generation is to be the last group of people living before the doomsday. There should be some rationalization in regard to uses of natural resources of the country. A generation which controls birth of human beings and squanders natural resources is the most selfish generation. Let us not forget that unborn generations of the world have their claim on what the world possesses.
6. As in a growing family a small daughter of seven feels the responsibility of taking care of her little brother according to her little mite, in the same manner in this human family of the world there should be healthy tending of other's need according one's own developed capacities. India should invite less advanced nations to

share in her knowledge of science in greater urgency, however, is to find ways most respectful manner. of keeping this development going on
Development of sciences is undoubtedly with sanity.
any nation's most urgent concern. The The secret of sanity is genuine humility.

REVIEWS AND NOTICES

MYSTICS AND SOCIETY A POINT OF VIEW
By, SISIR KUMAR GHOSH With a foreword by Aldous Huxley Asia Publishing House, Pages—116 Price—Rs. 14/-.

What is mysticism? Who is a mystic? It is good that the author has not tried to define, for they just cannot be defined. We all know what they mean and that is all that matters. What, however, we do not know—at least many of us do not know—is the urgency of a mystical approach to life, an approach which does not sacrifice the unknown for the sake of known. The author strongly feels that a spiritual direction needs to be given to life in order to 'lift humanity beyond itself'. Some mystics tried their hands at this task in the past. Why should not the rest of mankind join hands with them or at least follow in their steps? The mystics have fought their inner battle and won. The author wants that that victory be socialised.

Here lies the rub. Can we socialise the fruits of mysticism? The author says we must make a try. According to him 'a community of saints upon earth is a realizable ideal and must one day be realized.'

Where do we stand today? 'We stand on the edge of the abyss'. The solution lies in 'an informed, integral mysticism...' It is wrong to

rely too much on science. The world that science knows or is capable of knowing is not the whole world. It is, as Huxley says, 'Only a small part of the world as a whole...'

The author refutes the charge that is usually levelled against mystics that they preach escapism. They, he argues, withdraw from society only temporarily; they in due course return to give it of their best. Alexis Carrel justified this by saying, 'Why should not some individuals sacrifice their lives to acquire the science indispensable to the making of man and his environment...'

The author does not care for asceticism but does not suggest any alternative either. Self-torture for its own sake may be a pointless exercise. But can one mix sense-enjoyment with pursuit of mystic ideals? The author does not like also organised religion. The question is: How do you get away from it? If you want socialised mysticism (which to some will seem a contradiction in terms), does it not imply you are acquiescing in organised religion also?

Aldous Huxley calls the book an 'anthology of texts, ancient and modern, Western and Eastern', on the subject of mysticism. That is exactly what it is. It is a remarkable book and no student of religion can afford to miss reading it.

S.L.

NEWS AND REPORTS

Swami Vivekananda at the Parliament of Religions

SEVENTY-FIFTH ANNIVERSARY

A Brief Report of the Inaugural Function of the Book Exhibition at Calcutta.

The Publication Department of the Advaita Ashrama (Branch of the Advaita Ashrama, Mayavati), 5 Dehi Entally Road, Calcutta 14, organized a Book Exhibition of the Ramakrishna-Vivekananda and Vedanta Literature from the 11th to the 20th September 1968, at the Calcutta Informa-

tion Centre, 1/1 Lower Circular Road, Calcutta. The Exhibition was meant to commemorate the seventy-fifth anniversary of the historic event of the participation of Swami Vivekananda at the World Parliament of Religions, held in Chicago in 1893.

The Exhibition was inaugurated by Sri Dharma Vira, Governor of West Bengal, on the 11th September. At the inaugural function held on the occasion at the auditorium of the Calcutta Information Centre, over which the well-known historian

Dr. Ramesh Chandra Majumdar presided. In his inauguration speech Sri Dharma Vira paid his

heart felt homage to the great Swami and his Master. (The speech is published elsewhere in this issue inside)

Welcoming the respectable audience present at the meeting, Swami Gambhirananda, General Secretary of the Ramakrishna Math and Mission, referred to the historic significance of Swami Vivekananda's appearance and addresses at the Parliament of Religions. Principal Amiya Kumar Mazumdar, speaking in Bengali, focussed the attention of the audience on the tremendous response and goodwill towards India created all over America and the western world by Swamiji's addresses at the Parliament.

Dr. Ramesh Chandra Majumdar, in his presidential address, remarked that Swamiji's addresses at the Parliament may be noted as the beginning of a real national awakening in India and referred to Swami Vivekananda as the 'Father of Indian Nationalism'.

With a vote of thanks proposed by Swami Smaranananda, Manager, Advaita Ashrama, Calcutta, the meeting came to a close.

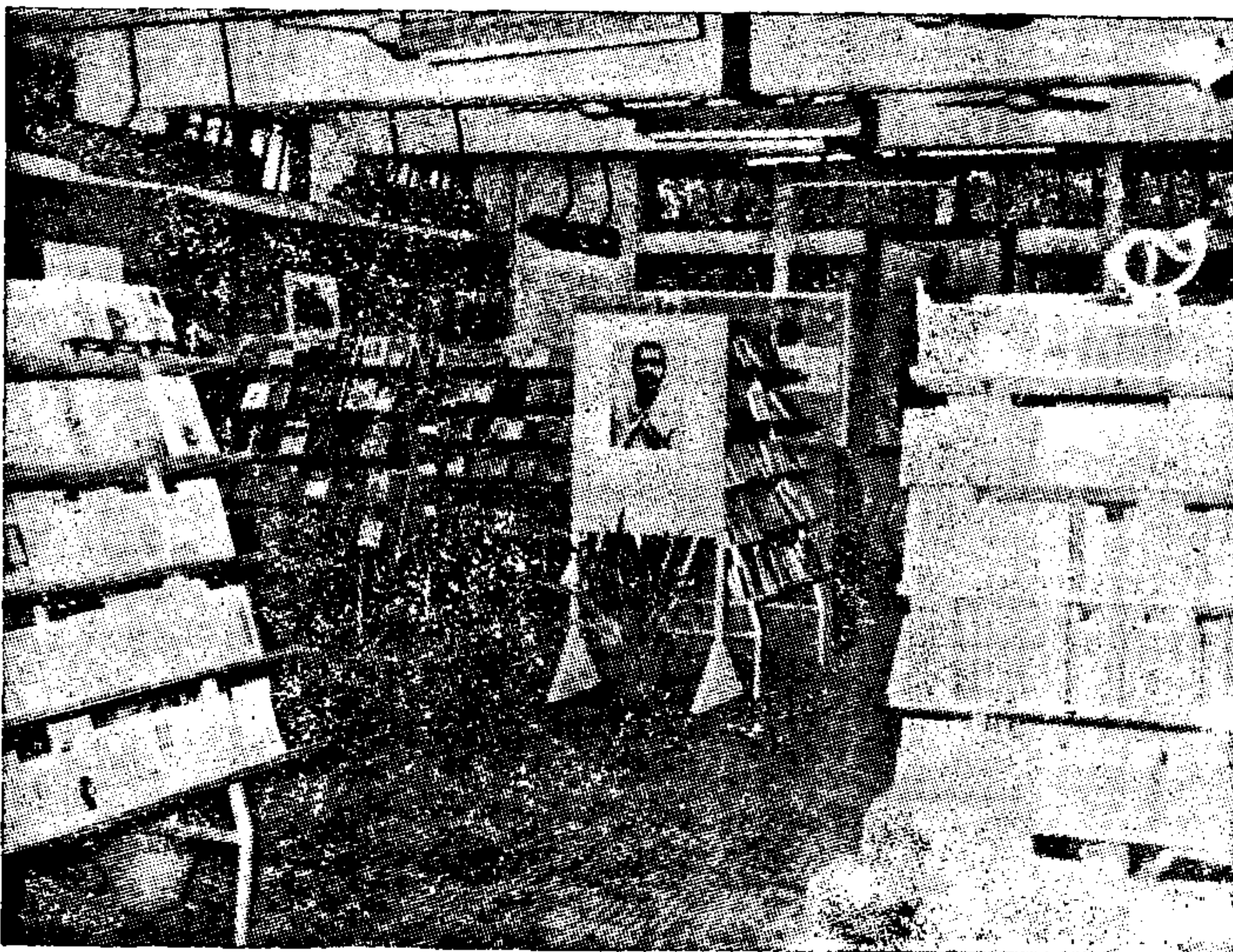
After the meeting, the Governor formally inaugurated the Exhibition, by garlanding a portrait of Swamiji kept at the entrance of the Exhibition Hall, and he evinced keen interest in some of the books on view, and went round the exhibition.

At the Exhibition on display were more than a thousand titles in all the major Indian languages and in some of the principal foreign languages as well. Film shows on Swami Vivekananda and Sister Nivedita and a musical soiree on different evenings during the period of the Exhibition were also arranged.

The All-India Radio broadcast on September 13 and 14 certain extracts from Swamiji's addresses at the Parliament in their regular weekly feature entitled 'Radio News-reel'. The number of visitors to the exhibition during the period was nearly 6,000.



Swami Gambhirananda delivering the Welcome Address



A View of the Exhibition